

# THE PSYCHOANALYTIC REVIEW

A JOURNAL DEVOTED TO AN  
UNDERSTANDING OF HUMAN CONDUCT

---

VOLUME XVI

JULY, 1929

NUMBER 3

---

## ORIGINAL ARTICLES

### SIGNIFICANCE OF NARCISSISM IN THE PSYCHOSES

BY MARY O'MALLEY, M.D.

CLINICAL DIRECTOR, ST. ELIZABETHS HOSPITAL, WASHINGTON, D. C.

Out flew the web and floated wide,  
The mirror cracked from side to side,  
"The curse has come upon me," cried  
The Lady of Shalott.

*Tennyson.*

While no real changes have taken place in the practical application of psychotherapy in the psychoneuroses and psychoses, there have been adopted by some analysts modifications of the earlier concepts which at first glance may seem to be at variance with some of the formerly accepted understandings of the mechanisms. These modifications have been in the direction of a division of what was formerly regarded as a single entity; more or less in keeping with Freud's three concepts; the ego, super-ego, and id. Through the recognition of this division and the subtle interplay of these three elements, it has been possible to extend the researches into the mental life to include various additional factors, as the corporal ego-boundary, psychical ego-feeling, and the narcissistic cathexis boundary.

Federn presents this new trend in these words: "The structure of the ego, *i.e.*, its division into institutions, the dynamics of these, their relation to the instincts, to the unconscious, even to the body, occupied us all. Here lies the test of Freud's theory of narcissism: does the libido merely actuate the ego or does it build it up?" He reaches the conclusion that the libido constructs the ego and he also advances the idea that the narcissistic capsule about the body can vary in strength and extent in both normal and pathological conditions.

White says: "In the field of psychoanalysis I would particularly call attention to the growing importance of narcissism and to the studies which have recently been made of the narcissistic psychoses, and the appreciation that much of the difficulties which have been encountered heretofore in the more malignant types of neuroses and psychoses have been due to narcissistic fixations. The important point is that the self-interest becomes emotionally loaded and that the emotional load contains a libidinous component, and therefore the self becomes the love object."

With the endeavor to apply psychoanalytic treatment in the psychoses, the importance of the narcissistic libido has received ever growing recognition. This narcissistic libido must be analyzed and interpreted in order to understand the personality and the possibilities of bringing about an adjustment at the highest level possible in the hospital group, or recovery and return to the community.

In treatment, efforts must first of all be made to prevent regression, but if regression has already taken place, the dominant purpose must be to raise the patient from a lower fixation to a higher social level and in accomplishing this end the reinforcing of self-esteem and elevation of the ideal of self is often one of the most potent factors.

Indeed, a certain amount of narcissism falls within normal limits, and is, as Federn says, a constructive element in developing the ego and ego-ideal. However, either an exaggeration or lessening of the narcissistic component interferes with adequate adaptation to life, and indicates pathological trends. With injury or destruction of the secondary narcissistic qualities, the personality shows regressive tendencies to lower narcissistic fixations; that is, to the homosexual and autoerotic levels. An exaggeration of narcissism reveals overcompensation for inferiority.

In psychotic patients, the psychopathological problem is most frequently concerned with the loss of the secondary, narcissistic components, an indication of failure to reach the ego-ideal; as a result there is a renunciation of personal aggressiveness, a passivity, and a retreat from reality into a position of security and repose. When this reaction occurs at an early age, whether or not it be due to some of the various types of exogenous or endogenous forms of castration so comprehensively reviewed by Lewis, it always constitutes a grave menace to the personality.

The most striking example of these reactions, first of loss and then of restoration of narcissism may be observed in the recoverable

cases of involution melancholia. When the menopause arrives, either due to the epochal, physiological changes, or to a premature castration by operation or otherwise, there is a trauma to the ego, producing loss of many of the narcissistic components. The adjustment period and restoration of the narcissism in these cases are some of the most interesting features in the psychopathology of psychotic patients.

It may be confidently assumed that the malignancy of the psychoses stands in direct relation to the injury or destruction of narcissism; or, as it has been more exactly called, the ego-cathexis. Yet, it is this very ego-cathexis which makes the psychoses as distinguished from the psychoneuroses, more or less inaccessible to psychoanalytic treatment, and often precludes the complete recovery of patients, for this dominant preoccupation with self is a definite obstacle to the fixation of love on any object in the outside world; and, consequently, to the transference to the physician, a prime requisite for the reintegration of the personality and reeducation under guidance.

From this condition of things, the therapeutic use of psychoanalysis in mental hospitals, where the patients are almost exclusively of the psychotic or "narcissistic" type, presents greater difficulties than in general psychoanalytic practice where for the most part the behavior is not markedly asocial and the transference can usually be brought about without difficulty.

Physicians in mental hospitals are, therefore, confronted by problems which seem to involve self-contradiction;—by the necessity, on the one hand, of preserving the narcissism, restoring it where regression to a lower level has taken place, or building up some substitute for it, with the minimum of defect, where actual deterioration has already occurred; and on the other hand, of the setting up a transference or some sort of substitute for it, which may serve for guiding patients back to an attitude more nearly approaching the normal one.

In other words, in the psychoneuroses where the disturbances are less profound, there is a possibility by use of the transference and subsequent synthesis of the personality, of bringing the patient back to a really normal adjustment sense of reality and his proper place in the scheme of things. In the psychoses, on the other hand, the work is often limited to a use of education, and as the only instrument for building up the personality narcissism must be used as an agent for integration, not because it is a substitute for, but because it is the only means at hand under the conditions. The task

in the psychoses then is to restore the narcissism where it has regressed; or, if possible to reduce it where it has exceeded all bounds that are consistent with social existence.

A historical oversight of the development of the concept of narcissism may not here be out of place. This concept was formed after many of the other mental mechanisms had already been differentiated. One of the most comprehensive historical presentations of the concept of narcissism is that given by Havelock Ellis. In his article he traced the history of the term from classic to modern usage.

The use of the mirror is the most obvious expression of narcissism. Primitive man sought the various surfaces of nature in which he could behold his external form. The myth connected with the shadows shows the same narcissistic trend. The mirror was the most perfect way primitive man had of objectifying himself, of seeing what he thought was his own soul. There is a Japanese proverb which says, "The sword is the soul of man and a mirror the soul of woman."

As the psychoanalytic study of the love life of psychoneurotics progressed, one peculiarity among the many abnormal symptoms repeatedly forced itself on the attention of psychoanalysts. The patients did not respond to the transference but seemed to be exclusively interested in themselves,—with their own personal attributes, achievements and charms. Rank called this reaction narcissism and regarded it as a special form of autoeroticism more commonly found among homosexuals. He was of the opinion that it represented a stage in the libido development just before puberty when the sexual impulse is in process of transition from autoeroticism to an object attachment. He believed also that this phenomenon tended to occur in cases of disappointment in love; that is, when the sexual impulse is thwarted in its drive toward an object, the love then returns to self, representing, as it were, a "rejuvenation tendency," or at least a wish to remain always at a certain developmental age.

In his early writings, Freud did not include narcissism as one of the mechanisms of the mind, but later, in 1914, in his article on Narcissism, he classed dementia precox, paraphrenia and paranoia as "narcissistic psychoses."

Abraham regards all the malignant psychogenetic psychoses as due to an absolute absence of the narcissism, the malignancy being due to the impossibility of restoring this element. He holds that the presence or absence as well as fluctuation of the narcissistic libido

in the various forms of psychoses become apparent in the course of the analysis.

Schilder, in reviewing the history of Freud's concepts, says: "The libido which was termed narcissistic, was assumed to have differentiated itself already during the most primitive, late-fetal and new-born stages of the individual (primary narcissism, Tausk), but acquiring its permanent configuration only later on (secondary narcissism). Originally, this narcissistic libido appertains only to the body, but is soon carried over from the body to the mental image which the individual constructs of himself, to the ego-ideal. This ego-ideal is, therefore, like the somatic-self, narcissistically invested. But it carries in addition to the energies derived from the sexual instincts, also these which have their origin in the ego-instincts. Secondary narcissism already possesses as its object a clear image of the body and its possible modes of satisfaction. With further development the psychic personality likewise becomes the object of narcissism."

It is found then, in general, that in the reverse process, that of regression, patients lose their secondary narcissism; and, in consequence, there is disintegration of the personality. There is, so to speak, a psychological regression; and, as the psychotic patient regresses to successively lower levels, he loses at each reduction of level a certain amount of secondary narcissism, and when he has reached an autoerotic, infantile or intrauterine level, the secondary narcissism seems to have almost entirely disappeared.

Schilder advances the theory that the body always remains invested with narcissistic libido, and says that various parts of the body may become more narcissistically invested than others. This feature may be observed in any of the chronic wards. Patients may have a narcissistic interest in their feet or hands, hair or teeth, and no matter what stage of disintegration they reach, this special interest and pride may keep up attention to the adornment of this part of the body. Of course, we know that the narcissistic overemphasis of any part of the body has deeper roots than we are able to reach by analytic measures, but clinical manifestation clearly indicates that we are justified in assuming various points of fixation representing different narcissistic phases of development which places a special value on certain parts of the body.

For example, one patient who has been here for at least twenty-five to thirty years, has always adorned herself with a self-made nurse's cap which she wears constantly. She has regressed to such a

degree that she is unable to make a coherent reply to a question. If the cap is taken from her she becomes very asocial, violent and destructive, refuses to work, and lies about on the floor phantasying. Return the cap to her, and she is a faithful worker, doing as much as any employee on the ward and conforming to all hospital rules.

Maeder is cited as saying that if the narcissistic attitude be regarded not from the point of view of a hedonic principle (*i.e.*, of the pleasure-pain principle) but as a force in the individual, its constructive energy becomes clear. Narcissism elaborates the prospective tendencies in the individual, works out the goal to be attained (the fiction of Adler), sets up the ideal. Narcissism is the very spring of development for the personality, the energy which permits the personality to reach perfection. Self-love thus understood is a sort of formative instinct,—a love which creates.

Dr. Müller finds that persons who manifest pathological narcissism really fall into two groups presenting noteworthy contrasts, and also that normal persons with narcissistic trends may be divided into two similar groups.

"In some persons narcissism has the significance of a perversion; they take their own body as their sexual object, that is to say their body as it really exists or as they perceive it. Though they be indifferent to all else, they still hold to something objective, namely their own bodies; or, so to speak, they have a sexual object. Even though the person we call narcissistic does not make his own body his sexual object, but cherishes some one of his qualities, his mental attainments or some other, this still implies something objective, something psychically real upon which he fixes his interest. Often, too, such persons value the admiration of others, evidence of investment of objects beyond the person's body; without some degree of transference there could not be such unambiguous effort to please, manifested in the care for the personal appearance, and in the conduct generally.

"These conditions are not altered if the narcissistic person, instead of his own body or his real mental attainments, loves some creation of his imagination—his own body as it appears in phantasy, or his attainments as they appear there. When we love, it is always difficult to decide what part of the qualities we love are real and what imaginary, and when the person's self is the sexual object it is easy to love a physical or psychical self which differs more or less from the original. That which the phantasy has constructed is later regarded as real and loses the quality of an arbitrary figment. But

whether it be play, daydream or delusion, it is still always an apparent experience, and, as such, something objective. Those who in their delusions of grandeur love a self which is not real have still invested an object with libido, and such persons have therewith sacrificed a part of their liberty which they would have otherwise retained, had there been entire withdrawal of the libido from the object, and the possibility always remains that the object may be still further separated from the ego—be supplanted in part by the ego-ideal or an ideal person.

“Contrasted with this group are persons in whom every connection with the object is absent, and for whom therefore the object investment is insupportable. These constitute the second group. Here belong most paraphrenic patients, in whom the indifference to the outer world is one of the most pronounced symptoms; the external world has no value whatever for them; they are indifferent alike to blame and praise; they neglect their appearance and are careless in their behavior. The less extreme instances constitute the group which Kretschmer calls schizoid personalities.”

To quote from Brill, in his discussion on the theory,—“Studies made by Freud and Sadger have called attention to a stage in the history of the development of the libido which is passed on the way from autoerotism to object love. This stage has been designated as narcissism and consists in the fact that the developing individual, while collecting into a unit his active autoerotic sexual impulses in order to gain a love object, takes first himself, his own body, as the object love, before going over to the object selection of a strange person. This intermediate phase between autoerotism and object love is normally perhaps indispensable, and in a great many persons it lasts for a long time.”

In illustration of the constructive and disintegrating qualities of narcissism, Pierce Clark states: “Individuals possessing a moderate degree of narcissism may be called merely egotists or individualists; but others, under the strain of living, break over the boundaries of the norm into many types of neuroses and psychoses, notably, epilepsy, paranoia, homosexuality, hypochondria, compulsive neuroses, and similar pathologic alterations of the ego. It is unfair to say that these disorders are simply different forms of narcissism, but so many of these mental shipwrecks possess a large measure of this singular defect that one gains a fair idea of the qualities one may expect to find. It is a nice question just how much narcissism an individual may possess and still be within the realm of healthful

living, and what degree when present in excess spells disaster. Undoubtedly it may vary greatly at different epochs and at different biological stages of development, so that one may not estimate the amount nor the kind of narcissism an individual may safely possess, but must rather judge by his natural and healthful living whether a normal degree of self loving is present compatible with personal and communal happiness. It not infrequently happens that narcissism is the great mainstay in an otherwise incompetent makeup, the narcissism doing service to stabilize the character and to urge the individual to aim at a high mark of personal worth. Thus narcissism as well as the Oedipus complex is of constructive value, and if kept under proper control they are the great forces in character and social upbuilding."

There has been considerable discussion as to whether narcissism is more prevalent in women than in men but as narcissism is one of the fundamental and universal mechanisms of the personality, it is self-evident that it cannot be confined to one sex. Men display their vanity in dress, carriage and other qualities as well as women. The figure of Narcissus as symbolized in mythology is male and has always been the emblem of the absorbed self-love of young persons who have not yet reached the stage of falling in love with a person of the opposite sex. Narcissus has been artistically represented in song and story as an effeminate type of man who is much occupied with his personal appearance and is seen gazing in the stream until he is finally drowned. This legend may be founded on the unconscious realization that the narcissistic level of development is primarily at the upper, homosexual.

As a contribution to this most interesting study of narcissism in the psychoses, a number of cases are here presented. These cases are selected from a large group of psychotic women who came under the writer's daily observation. Only the main factors of the voluminous records were abstracted. Five of these patients made a social recovery and were able to adjust at certain social levels in the community. One made adaptation at what might be called "social adjustment in the hospital," reaching emotional levels where she could cope with her somewhat supervised surroundings. Two others died without ever attaining a higher level than the autoerotic.

All of these patients received various forms of psychotherapy. Not only psychoanalysts, men and women, but also the ward psychiatrists were untiring in their efforts in their behalf, but without definite success. It is probable, however, that some benefit was re-

ceived from the constant endeavors to bring them back to a normal level, but each patient was so self-absorbed, so taken up with her own problems and difficulties, that real betterment was only transitory and treatment, extended over a long period of time, resulted only in a gradual and merely relative improvement.

*Case No. 1.* Mrs. W., age forty; admitted suffering from involution melancholia; with good looks, fine physique, attractive personality. Emotionally was depressed, agitated, and apprehensive. Had been two years in sanitaria. History accompanying patient on admission stated "symptoms of depersonalization; made several suicidal attempts; manifested homicidal trends." Her mental illness had advanced to a stage when her family felt little could be done for her.

On admission was well oriented, in touch with her surroundings. Her behavior showed anxiety; she was resistive and in a constant state of activity. She distorted her body, rolled about on the floor, deplored repeatedly the loss of her "beauty" and of "168 pounds of beautiful flesh." She said she was a wreck of her former self. Was extremely autoerotic and exhibitionistic. Lay on the floor or bench with the lower part of her body nude and manipulated herself. She picked out her hair and her head was almost bald. Reiterated many times each day, for months, the fact that she had lost "168 pounds of beautiful flesh." She also told everyone of her former beauty and of her excellent mental qualities, emphasized the fact that she was a good mother, a patient wife, a great worker for social and church activities, had a great many friends, and was liked by everyone. She said she was considered an ideal woman in every way.

In the hospital she was very untidy about her table habits, would not use a knife or fork, but snatched her food off her plate, putting it in her mouth with her hands. Often said, "This wreck should be in her own home, with no expense and no disgrace." She exhibited this and similar unusual behavior for about a year. Referred to herself as "Mrs. Wreck," insisted on her associate patients calling her "Mrs. Wreck," and asked nurses and physicians to do the same.

She was married at twenty-one years of age and had four children. Relatives were financially comfortable. Married life was happy. She had much personal charm, was a very much admired woman, and took pleasure in her husband's pride in her appearance. As she grew older, and her beauty began to decline, she became apprehensive about her husband's love and wondered whether he would continue to love her when her beauty began to fade. It was learned from some of her friends that her conflict was precipitated by the fact that she had discovered some tendency on the part of her husband to become interested in other women;

however, she would at no time discuss this subject with the hospital physicians.

Her improvement was gradual. After one year of treatment her untidy habits disappeared, and while she at times was untidy in her appearance, her exhibitionism and autoeroticism were not so evident; yet she still denied her identification as Mrs. W. She began to discuss and describe and refer to "the real Mrs. W., who was at home sitting at her own table, caring for her own husband and children." She gradually took more interest in her personal appearance; dressed in pure white (symbolic of purity). Upon being urged by the analyst to discuss her difficulties, she began to question in a joking manner her doubt of the delusions which she had entertained. At this time she would interrupt the conversation, "I will have back the 168 pounds of beautiful flesh. The real Mrs. W. was never in an insane asylum wallowing on the floor like a dog."

She had a peculiar sort of depersonalization with a feeling of unreality. No amount of persuasion could change her attitude in this matter of identification. In order to decide the matter for herself, she was encouraged to spend the day in her home accompanied by a nurse, to make her own investigations, and to find the real Mrs. W. whom she said was there. She took lunch in her home, presided in her own place at the table, but first searched the house, looked under the bed and in all the closets, etc., to find the real Mrs. W. After her return to the hospital she admitted that she was unable to find Mrs. W. there, but believed she must still be there, and she denied her own identification. After this she went home once a week, but entertained the idea that the real Mrs. W. was still a perfect woman and in her home, and had never been in a mental hospital. She insisted that each visit be arranged without the knowledge of her family so that she would find the real Mrs. W. there. The family was not to be informed previously of her visit, as she expected to surprise and find her there sometime. After several of these visits she said that now, as she weighed 162 pounds, there were hopes for her, and when she regained her weight of 168 pounds of beautiful flesh she would accept her identity as Mrs. W.

During the next few months her conduct was variable. She still lacked self-control, and when she was sent to spend the day on the convalescent ward she would eat at the table with the other patients and her table manners were above reproach, although when she returned to her own ward at night she still continued her unusual behavior and bad habits in eating. She continued agitated and depressed, alternating with periods of greater calm, and still showed the loss of much of her finer feelings, but her autoerotic and exhibitionistic habits had practically disappeared. Continued to discuss the real Mrs. W. She said: "I will have back those 168 pounds of beautiful flesh. The real Mrs. W. would

not do these dirty things that 'Mrs. Wreck' has been doing here in the hospital."

She always repulsed her husband on his visits. Would tell him to go home to the real Mrs. W. Said before she could go home it would be necessary for her to have a return of her "168 pounds of beautiful flesh." The psychoanalyst began working with this patient early during her treatment here, and while she was unable to establish a true transference, the patient improved and would talk with her, but would not discuss her problems. Most of the conversation was carried on in the third person, by referring to herself as "the wreck of humanity." As she improved she would ask for frequent interviews with the analyst, but confined her conversation to discussing Mrs. W. in the third person; and finally agreed to aid in the reconstruction of the real Mrs. W.

As she further improved she achieved a steady conquest of her former extreme narcissism. She acquired a sympathetic understanding of other patients; took an interest in the nursing activities, and was helpful to the more deteriorated patients on the ward. As an expression of her homosexuality, she chose as roommate a tall, man-like woman who had short hair, and said laughingly that she would accept this woman for her husband until she found the real Mrs. W. She had a markedly beneficial effect on the whole ward; through her initiative, seconded by other patients, began many social activities in the ward environment. She organized card parties and games in the evenings; picnics on the lawn; started a small dramatic club and gave a very creditable production in the assembly hall. She gradually overcame the objection to being called Mrs. W., and discussed with the analyst the time when she would make her recovery and be the real Mrs. W., but said "this wreck must stay in the hospital until it dies. It cannot come to my home."

Some months later she improved further and became less bitter toward her family; began to dress well. The psychoanalyst found her franker in discussing her difficulties and talked of the time when she would recover. Soon she was permitted to go home on a trial visit. She kept contact with social service and some months later summed up the cause of her illness with the physician in charge of the out-patient department as "meeting a terrific grief with courage and self-control, but at the cost of a great strain to herself."

A few months after her release from the hospital her daughter died. She showed deep grief at her death, but finally accepted the situation philosophically.

Her character in development has been governed by her narcissistic impulses. She could not bear, nor would she accept age with its defects, and as she approached middle life and saw her good looks disappear and fade, and her husband's indifference, her narcissism

was injured. This narcissism was a leading quality in her character on which she had built up her ideal. She loved herself above the love of her husband or her children and when her youthful beauty began to fade, she showed a partial regression of the personality; gave herself up to autoerotic fantasies and practices including exhibitionism. In the reconstruction of her personality, and in her new adaptation to life she overcame many of these narcissistic impulses, and this enabled her to live a more normal existence in her family. One of the difficulties in securing a transference and her caution in discussing her difficulties was probably due to the fact that one of the physicians on the staff knew her in childhood and she often referred to this fact during the psychosis. She accepted the corrective influence of the analyst upon her pathological character formation.

In accordance with the principles reviewed at the beginning of this article, it will be seen that in this patient there was an extensive reduction of narcissistic cathexis. Part of the secondary narcissism remained intact, but a larger part regressed to the primary autoerotic level. Her libido derived no satisfaction from her attachment to her husband and she loved her children only as a part of herself. She was wholly occupied with, and loved, her own personality. She had built up an ego-ideal for herself for which she had a feeling of affection. When the psychosis developed there was a loss of much of her psychical ego-feeling as well as of her corporal ego-feeling.

As will be seen there was a form of depersonalization. Pilcz describes a case of depersonalization as follows: "A feature of this is the loss of the feeling of reality. The patient's perception is not accompanied by the conviction that they are real: They seem to be real shadows. The patient feels that his own body does not belong to him." In our case there was a peculiar splitting of the personality, which in part corresponds to the above description of depersonalization. She accepted herself as a "wreck" of her former self but yet entertained the idea that her real, young personality that she had idealized and struggled to effect, was still in existence in her home.

*Case No. 2.* Woman, age thirty-nine; single; college education. No psychopathic determinants in family: Father, dean in a western university; mother, daughter of a clergyman, was an aggressive, domineering, puritanical type of personality who repressed all her daughter's normal instincts. The patient was nervous, producing a feeling of inferiority, high-tempered as a child, and was of a hysterical make-up. Always suffered from "nervous indigestion" and insomnia. As a

defense against too much interference from her mother she resorted early in life to uncontrollable temper tantrums.

Patient was the only daughter; had brother ten years her junior. She was precocious, able to read at the age of three years. Was educated in private and public schools and woman's college. Spent several years abroad studying languages, music, and painting.

Patient was fond of children; said when her brother ten years her junior was born was the happiest day of her life. She was relieved to some extent from her mother's oversolicitation. It gave her a new interest and love-object. She was large for her age, and at twelve she was taller than her mother. Because of her size she seemed much older, and when she attended social gatherings her mother became jealous, felt that a mature daughter made her appear older, and she kept her in the background as much as possible, finally sending her away to school and later to Europe.

Patient's instincts were in the direction of leading a domestic existence as wife and mother. She was anxious for marriage, fond of attention from men, had a number of suitors, but none found favor with her parents. Being submissive to her mother's wishes, who had planned a career for her, and being thwarted in her ambitions by her mother's interference in her love-interests, she devoted her life to cultural pursuits. She was never able to escape from parental influence and home environment.

Her mental conflict developed because of the incompatibility of her pleasure motive on one side, *i.e.*, her desire to marry and have children (in her own words she longed for the freedom of the home and especially motherhood), with the reality attitude represented by the selfish motives of her mother who had planned an artistic career for her. This resulted in a great repression of her emotions and normal instincts and she developed a severe psychoneurosis.

Because of the many neurotic symptoms manifested, upon the advice of a physician she had an oophorectomy performed and several other major operations in hopes that her physical and mental condition would improve.

This premature menopause increased her great disappointment, as later analysis of her dreams and delirium showed (a desperate attempt to recover her childhood. Many of these dreams showed the wish to remove her mother and the desire for marriage and children and sometimes even death).

Following the operation, her behavior became more and more asocial. She was treated in several sanitaria, made several half-hearted suicidal attempts, and was finally admitted here. While in this hospital she had a number of hysterical symptoms: simulating paresis and paraplegia.

Refused to eat. Would scream for hours until she would become extremely exhausted.

Emotionally she was excited, manifested agitation and anxiety; wringing her hands; shrieking; masochistic. There was skin and muscle eroticism; she pulled her hair out, mutilated her body making large surface sores; tore her ears through with her fingers; beat her head against the wall; beat her body with her fists, producing large ecchymotic spots. She manifested exhibitionism. During her excitements she would remove her clothes and remain nude.

While throughout her stay in the hospital which lasted for nearly eight years, she had good insight and would discuss her difficulties frankly, but she lacked self-control and made no effort to recover as the home situation was not an attractive one to her. Various attempts were made to analyze her, but her habits were so asocial that she had come to be considered almost a hopeless case. During the last year of her stay she finally made a partial transference to one of the young women physicians and began to improve under analysis.

Here we have a patient who as a child had been very precocious and who had been deprived of all knowledge of sex hygiene. Had been denied self-expression by her mother's interference. During adolescence she showed nervousness and hysterical attacks. These were an expression of defiance of her mother. By submerging her personality into one of these episodes she freed herself from her mother's influence and domination. Mental complications developed because of her thwarted motive to marry and have children of her own and the ambitions of the mother for an artistic career for her. She longed for the freedom of a home and for children. There was a great repression of emotions and the final breakdown came after several operations, among them the removal of ovaries. Analysis showed her sex conflicts. The premature menopause following operation greatly increased her disappointment. After her transference to the physician she made a desperate attempt to reconstruct her childhood. She was discharged after eight years' treatment in the hospital to go to the home of her brother, and is now making a comfortable adjustment in the world. The patient showed a profound psychoneurosis but with considerable psychotic regression. She had lost her secondary narcissism and her autoeroticism satisfied her libidinal cravings.

At the age of forty-seven, when the erotic drive of the menopause had gradually subsided, she made a recovery and an adjustment at a social level where she could return to the community. She improved

further after the death of her mother. Some time later she adopted several children for whom she was able to provide. From her own experiences in maladjustment, she will probably have good insight into their problems.

The psychosis was a means of escape from the mother's influence. Her heterosexual libido, ego-cathexis, or so much of this as had reached development had been damaged and a more primitive form of libido released, with autoerotic regression, marked eroticism, and exhibitionism.

*Case No. 3.* Woman; age forty-five; married; seventh grade education; mother of four children; was admitted suffering from involution melancholia. One sister was admitted to this hospital a year previously, suffering from a similar psychotic reaction. The patient had attempted suicide, was depressed, agitated, refused food. She suffered from hysterical attacks of screaming and crying, was restless.

A few weeks before the mental breakdown she became upset about a message concerning a young woman who had the same name as her daughter. The message came from a young man inviting the girl to meet him at an apartment. She was very much distressed over the whole thing and felt that her daughter was in trouble. She discovered later that the message was not for her daughter, but this did not satisfy her. She became obsessed with the idea that her daughter was getting into trouble and was not leading a good life. She drank some whiskey; became dazed. Began having nervous attacks, felt frightened, had attacks of tachycardia; had peculiar feelings in her left side. Became so excited that she could not be cared for any longer at home.

In hospital she showed marked feeling of inferiority, was depressed, wringing her hands. Said she was lost, she had sinned grievously. Would not eat as she wanted to die. Made many attempts at suicide.

She continued hysterical, called after every doctor who entered the ward, had screaming spells, expressed fear at going insane and insisted upon knowing how long it would be before she would be insane and if she would know anybody then. Wanted to talk interminably and became more quiet and assumed a more normal attitude if she was able to discuss her troubles. Said she had had the nervous attack for about three years. Admitted that she phantasied a great deal for several weeks after the "shock" but declared it was merely in the form of fleeting images, "pictures" and "scenery" she called them. Suggestive scenes suddenly thrust themselves into her consciousness, and disturbed her greatly. She never tried to hold on to them or elaborate them. The thing that worried her most of all was her homosexual cravings, which were at the conscious level and seemed to have been present for some time. When she left home she could not refrain from embracing her daughter and sister-in-

law passionately, and was horrified to find her overwhelming desire was directed toward women instead of men. Denied feelings for any women in the hospital. Denied homosexual experiences or any knowledge of homosexual practices. She continued, "I destroyed my body from drinking a quart of whiskey. I must have been momentarily insane at the time. I remember seeing in temperance meeting an egg cooked in whiskey. It went into my blood. My body feels as if its all drawn up—and my eyes—it destroyed my womb—destroyed my head—it seems like I feel the blood flowing over my brain— Well, life's gone anyway." She said she wanted to die but realized that one can't die till the natural time. "But death is preferable to living here. I can't feel—something is gone—it seems life is gone—I do wish to get well and go home but I know it's impossible. Would a home for incurables be a good place for me?" She said that all day she thinks over her past life and about the successes of her husband and children. She thought she was a failure, and hoped her humiliation and shameful act would never interfere with her daughter's life.

She regressed to a level of childishness, adjusted to hospital environment, aided in the work on the wards, and had deep feelings of inferiority. Where at first she sought the physicians, she began gradually to avoid them, and would hide behind the door or in her room to keep from meeting them, but when she met the physician she was very courteous.

Because of her apparent regressive tendencies, it was suggested to her that she should go to a better ward. She showed great resistance to this change but finally agreed to go to spend part of the day in one of the cottages; however, she did not like it there because of her feelings of unworthiness. She said it was not the place for such as she, the people in that building were not her class of people; that they dress up very much. "I am not here for nervous or mental trouble."

Her love-striving and narcissistic libido was no longer directed outward to object-interests, but instead to her own person with a daughter identification as an idealized image of herself. She wanted her daughter to enter a convent and disappear from active life in the world as she, herself, had disappeared. By this identification she takes on the rôle of her daughter without being conscious of it. Her identification with her daughter went so far that she imagined that she herself was the person to whom the insulting telephone message from the young man was directed, and this idea became firmly fixed in her mind. In the patient's imagination the daughter becomes herself and she felt her daughter's welfare was identical with hers. As she was safe in the hospital she asked the doctor to advise her daughter to enter a religious order and go into a convent. Though

not a Catholic she explained that her daughter would be protected from all the evils of the world in convent life just as she was herself now protected.

This patient had transferred her narcissism to her child. She could not admit the possibility of her daughter having any faults. When she received the message which brought her child's virtues into question, she was shocked because she wished this child to fill her own high ideals, to once more renew her own lost youth and narcissistic perfection. In this case we have what may be called a partial identification.

She gradually improved but she would not accept the improvement. It was suggested to her that she was well enough to go home. She resisted this interference on the part of the physician but finally made a trial visit at home for a few days. Her daughter's approaching marriage also aided in her recovery. She is now adjusting socially in her home.

*Case No. 4.* Woman; age thirty-three; married; public school education; was admitted suffering from situation psychosis following an indictment for murder of the second degree. She was oriented, depressed, hypochondriacal. Said her brain was gone, she could not think, wall and ceiling looked black and white. She came to this country when sixteen years of age. She was married in 1910, had four children, was the youngest in the family of seven children. She was bright, good looking, favored by all her family and petted and humored in all her demands. Did shop work for six years. She was very self-centered and egocentric. Had a great many admirers, but did not appear to love any of them.

She was married at the age of twenty to a man with whom she thought she was in love. Married life was unsatisfactory. After her marriage she discovered she did not love her husband. After one year she had one child and three years later gave birth to another. She remained frigid in marriage relations and the baffled libido sought other means of satisfaction. She had been a great flirt in her girlhood; her narcissism made her covet the temporary desires she could excite in men. She delighted in playing with fire, but that she did not escape unharmed was indicated by vague hints. Because of her frigidity she attached an excessive value to her other charms, in compensatory way. Her husband was extremely jealous of her. When she was first married he would not allow her to have even women associates; however, she made a clandestine friendship with a woman, for whom she had a great deal of love. She retained a deep attachment to this woman and disregarded her husband's attitude toward this friendship and this woman friend.

spend a great deal of time in her home when the patient's husband was absent. She was considerably older than the patient (probably mother-identification) and she was her confidante in the secret of her flirtatious affairs with men. She was rather a quiet woman and a foil to the patient's vivacity. After the patient got into trouble, this friend refused to see her, which injured the patient's narcissism to some extent.

Among the patient's many flirtations was one with a shoemaker in the neighborhood. He entered her home and she stabbed him when he tried to assault her. (Later, in about two days, he died.) She was indicted for second degree murder. She finally developed a situation psychosis and was admitted to the hospital.

On admission she was very childlike in her attitude. A hysterical element was presented when she was displeased, or was not able to secure what she wanted. She would throw herself on the floor and roll about crying. From the first she took great pains with her personal appearance and did almost everything to attract attention. She would stop eating for several days and to satisfy her hunger she would steal from the food wagon. She was erotic, strove for the attention of men and women attendants, nurses and physicians alike. She made suicidal attempts which were not considered bona fide. She scratched herself on the breast with pins and needles. She complained of pain over her heart, said "it was beating too fast," she "had no feeling, no nerves, was living a dead life," had no hope of getting well and only wished to die. Said she was always cold, her head all wrong. Things looked and went around as if she were in a boat. Said she used to hear and see clear things when she was nervous, but now she had no nerves. Saw balls of fire coming from the floor up to her eyes. Denied all recollection of the crime. Diagnosis, situation psychosis (the situation in the form of the murder and subsequent restraint), there was sex suppression behind this, due to the love affair with the shoemaker. The apparent amnesia from which the patient suffered was a defense mechanism pure and simple and was probably at first pretense merely. She had ideas of chastising her body, an indication that her libido was partly responsible for her trouble. She said that as a girl she was pretty and attractive and had a great many admirers, scarcely knew how to choose among them. Said she thought she was in love with her husband when she married him; that she was uneducated in sex matters and disgusted when she learned what marriage meant. She did not want any more children and felt she had the right to decide whether or not she should have children. She appeared to love the children passionately while she was with them in her home, but this love later seemed to disappear.

After her admission to the hospital she was only interested in herself and love of self. In regard to her suicidal ideas, said "the Devil got her and took her soul away; nothing to live for," she wanted to die.

Another child was born to the patient while she was in the hospital; she showed very little or no maternal feeling for this baby and the nurses were obliged to care for it as she refused to nurse it. She did not miss it when her husband took it from the hospital. Her whole behavior revealed a personal desire for admiration. Her dreams showed that her suicidal idea was not really an unconscious trend, but a reaction to the situation as in her dream life she attempted different forms of self-destruction but was always prevented from carrying out these attempts. She admitted that what she wanted was admiration and conquest and a good time, namely satisfaction of her narcissism. She was a passionate, erotic woman and whatever she did at the hospital was to attract attention, especially that of those in authority.

When employed in the occupational class, she made many more dresses than any other patient and would boast to the others of her superior activity. From her erotic dreams she experienced intense pleasure, much more than in real sexual activities. She very seldom dreamed of a partner in her sex dreams, but when she did, he was usually indefinite, she could not see his face. This patient's drive was entirely influenced by her narcissistic libido. Under treatment by one of the psychoanalysts in the hospital she gradually became more communicative and discussed some of her conflicts and problems quite freely. Her love interests drifted in all directions. It became apparent that the sex of the person on whom her attention was fixed was a matter of indifference, it was all the same to her whether the physician was a man or woman.

This patient suffered from a strong feeling of inferiority. Psychoanalysis showed she had experienced a pathological reaction because of a craving to acquire a heterosexual object to replace the deeper seated homosexuality, and as a result her husband's approach was repulsive to her. Her behavior betrayed an intense struggle to acquire approbation and esteem of the group with which she was associated and especially of the persons in prominent position, using little tricks of speech and behavior to win a pleasing comment or esteem; by every act, creation, sacrifice or accomplishment she sought to satisfy her ego-ideal.

The stress of the situation being relieved the psychotic symptoms gradually disappeared and she was released on appeal to the court. She was a great problem to handle in the hospital administration. Because of her criminal status her liberties for recreation were limited and she was not accepted by her patient associates on social equality in the hospital group. Such epithets as "murderess" and "criminal," and similar terms were directed toward her and like all narcissists she hated anything that detracted from her self-vanity and

self-indulgence and she retaliated by an elaborate system of espionage on the daily life of some patients. She used every whim, scheme and artifice to dominate the situation on the ward, as she had done in her past life.

Here we have a case of a woman who had an unusual admiration for her physical and personal attributes. While she made desperate attempts to establish herself in the esteem of her associates, she was unwilling to make the sacrifices that were necessary to win the affection of others. She despised the drudgery of parenthood, had no love for her husband and little for her children. When arrested after the crime, her narcissism was so injured she developed a psychosis.

*Case No. 5.* Nurse; age twenty-eight; psychopathic personality; cyclothymic swing in emotional life; college education; employed in physician's office; was admitted suffering from a depression due to disappointment in a love affair with a married man (her employer). He paid her considerable personal attention and when she learned these attentions were not sufficiently serious to make him give up his wife and marry her, her narcissism was injured and she attempted suicide by taking poison. It was not considered by her associates a bona fide suicidal act for soon after taking the poison she told her roommate what she had done.

She had an attractive, lovable personality and an emotional life that showed extreme self-love, narcissism and self-adulation. Mother died when she was an infant. She was reared until her twelfth year by an affectionate father and his sister. She had several brothers living, with whom she was not on good terms. She showed from earliest childhood abnormal self-love and was willful and determined to have her own way. She was quite successful in this, for her wishes were as a rule gratified. She completed her nursing course at twenty-two years of age. She had considerable natural ability as a nurse and was able to secure what she desired from others by flattery. She had a strong father attachment and most of her desires were gratified while he was living. She made some deep friendships among women, which were more or less lasting, but her attitude toward these women was that of a dependent, a reaching-out for praise and sympathy. She applied these methods of appeal in her nursing life to obtain sympathy from strangers and as she became more experienced and learned how well her method worked she used it to an extreme as her principal instrument of adaptation. After she had once gained her end through her bid for sympathy she would immediately drop her friend. In general, when in depression she would appeal for sympathy and when she was in a happy frame of mind she would forget her friends and become indifferent toward them. Her phantasy life was very active

and she learned to relate various phantasies and create stories which she offered as real experiences in order to reach the sympathy of her auditors.

As a child, if she did not get what she wanted it was her custom to sulk and assume a melancholy manner until she either got her way, or found some friend who would pet her and turn her thoughts and activities into new channels. She was like a child crying for the moon and because she could not have it, would have no substitute. She always required and knew how to gain narcissistic satisfaction. One way was by threatening self-destruction though she probably had no intention of suicide; her big play was to gain the sympathy of those with whom she came into contact.

As she had a deep feeling of inferiority, she proceeded to destroy her friends to gain her own comfort. She wanted somebody to pet her and coddle her and run after her. In the hospital she received much attention from nurses and physicians. She, of course, was pleased as she wanted to be the center of observation all the time and enjoyed all the sympathy she thought she was arousing. After her appeals for sympathy, expressions of self-condemnation, threats of suicide, she turned suddenly on all those who had offered her kindness. She declared herself "a very proud, high-spirited girl, always happy, working hard and playing hard, loving life and having no thought of leaving it by suicide."

While here in the hospital she was usually very noncommunicative and yet she managed to give a different tale of her early life to each physician who dealt with her. As she temporarily transferred her regard from one to another, she adapted each story of herself to fit the person to whom she told her experiences.

Her narcissistic attitude placed a limit on the influence which could be exercised by therapeutic methods. She could not be cured by psycho-analysis owing to the incessant wandering of her libido. At times she gave expression to her feelings of inferiority and reiterated that she was the worst woman in the world, too low and vile for any use. She said she felt degraded all the time. Everything that had happened was her fault and the physician she loved and worked for was a saint, the most wonderful man in the world. At other times she boasted of her former successes as a means for gaining favor.

In emotional fluctuations of personality, there were days when the idea of suicide was absolutely absurd to her—she would put it away entirely and could not see what she was doing to try such a thing.

After six months stay patient was permitted to leave the hospital on a visit, but being unable to get along outside was obliged to return. She stayed in her room, lay on the bed for several days, her head covered, declaring she had been deeply wronged by being brought back.

Following this period she had temper tantrums, abusing all the doctors and demanding to be released from the hospital as she thought she could not possibly get well here. She began, in time, to realize her regressive tendencies and made a strong fight against this regression with resulting improvement.

When she was discharged she was quite paranoid toward the hospital, thought every one here had it in for her, a regular frame-up (her own expression) to keep her in the hospital. She said she had purposely lied to everybody here who tried to work with her except one of the men analysts, but the lies had always worried her and she now had taken a solemn oath to lie no more. But said plainly she could never transfer to a woman.

We have in this case a psychopathic personality with a weak ego-ideal. There was a constant change of direction in the libido striving always more or less under the influence of the environment. She was able to make an adequate adjustment only for brief periods at a time.

Schilder is of the opinion that the narcissistic covering varies normally and pathologically according to its strength, extension and power of resistance, and along with it the ego-corporal feeling. This phenomenon of the ego-corporal feeling differs with individuals and forms an important component in the temper or mood of the patient. When this is excessive, or increased to a pathological degree we have then the manic state, and when it is lessened the melancholic state. In this case is presented an example of the fluctuations of the narcissist in the cyclothymic, emotional swing. Another example is dramatized in O'Neil's *Strange Interlude*, in which the heroine under the influence of the father-imago, in her moods of sadness and elation satisfies her narcissism by securing and keeping the admiration of all men who conform to this ideal. With a strong father-fixation she identifies each of her admirers with her ideal: her father's friend; her lover who is killed in war; the family physician; her husband; and at last her son. She demands the love, admiration and attention of all these men to satisfy her narcissism. She gives nothing in return, not even to her son for whom she has the deepest love because he is part of herself. She strives to sacrifice even his love on the altar of her narcissism.

*Case No. 6.* Young woman, thirty-five years of age. When admitted she showed self interests; had strong mother attachment. Was an affectionate, nervous child with strong feeling of inferiority, therefore needed much petting and was dependent on the other members of family. Liked girls best, did not want to marry. She was engaged to a young man

when eighteen years of age, but her mother objected because of differences of religion. After mother's death, three years before admission, she went to live with her sister and became more nervous, all her complaints becoming very much exaggerated. After an oophorectomy she was more nervous than ever. Finally attacked her sister and niece and tried to commit suicide by turning on illuminating gas.

Examination showed that she was undernourished; general vagotonic condition with deficiency of ovaries, suprarenals and thyroid. X-ray of gastro-intestinal tract showed nothing abnormal. Sugar and fat tolerance was low. She gradually improved physically but mentally was much regressed with homosexual trends.

The artificial menopause produced a further sense of inferiority. She despaired of attaining her ambition as a wife and mother. She took refuge in illness and was enabled to dominate the environment. She thus forced the members of her family to pay her attention, show her sympathy. Wrapped in her illness she becomes a person of greater importance than she had ever been in days of health.

Some time previous to admission to this hospital, she spent hours before the mirror, day after day, walking from mirror to mirror. She said she had lost her good looks, commented on how much she had changed, and how badly she looked. One day, later, she told her sister that she had been wonderfully changed, she was beautiful and was her mother made over. She weighed twenty pounds more than ever before; her flesh was firm and smooth and white, her neck and arms were plump and filled out as never before. A few days later said she was now wan, thin, and pale.

During the first days in the hospital she was anxious and agitated about her health, talked of nothing else. The artificial menopause (by operation) had produced symptoms simulating an involution melancholia. There was marked narcissism revealed in attention to her appearance. She wandered around looking at herself in mirrors, did everything she could to attract attention of nurses and physicians, followed them around calling attention to her serious condition. All her energy was expended in this fashion.

She regressed to a considerable degree, losing contact with reality for several months. Had many schizophrenic symptoms including blocking of thought. She forgot her physical symptoms for a time, as she became more introverted. She became autoerotic and masturbated. Showed marked skin and muscle eroticism, would tear her breasts with her hands, pulled her nipples until they were several inches long. Exposed her body in exhibitionistic manner. She became very emaciated. She did not deteriorate to a very marked degree and recovered from her general confusion, but her habits were very asocial because of her exhibitionism and eroticism. She never lost her interest in mirror-gazing.

She entertained all sorts of ideas, somatic and psychotic. Then, after about four years of treatment she improved, went home on visits for months at a time; was given city parole. Finally, she made a good adjustment, went to work in hospital laboratory. She was able to mingle with others and enter the social and recreational activities very successfully.

She complained of inattention on the part of the physicians and of the nurses whom she followed all day long recounting her somatic ailments. She could not handle the most trifling difficulty rationally. She was always anxious to vindicate herself and prove the other person wrong. Would show her pleasure in proving others at fault by her facial expression by a delighted gleam in her eye when the matter was discussed. This reaction was probably an outlet for whatever hatred or resentment she had stored up. She was treated by an analyst for several months. During this time she had occasional spells of depression when she thought people did not like her, complained of various physical ailments, and said doctors did not give her sufficient attention. She would ask for an interview with the analyst to make unimportant complaints or requests, and repeat some triviality again and again. She said if she could receive as much attention as other patients she would get well and go home as others have. She misinterpreted everything in her environment in keeping with this pattern.

Finally she made a hospital adjustment and many of her symptoms disappeared so that she was able to go to work in the laboratory, participate in all hospital entertainment activities, and go to city unaccompanied. She now has attained a comfortable social adjustment in the hospital.

This case shows narcissistic interest in herself, hypochondriacal ideas concerning her physical condition. She was self-centered, used much energy in drawing attention to herself from physicians, nurses and patients. Later, she showed regression with autoerotic and exhibitionistic phases, mental blocking and confusion; then through psychotherapeutic efforts, she finally made a hospital and a social adjustment at a rather childlike level.

*Case No. 7.* Patient; age twenty-five; high school education; married one month; was admitted suffering from a psychosis of nine months' duration. She had suicidal compulsions. Mother died when she was three years of age; was reared by an elderly cousin of her father's, who kept house for him. Her father was an alcoholic and when intoxicated he was very unkind toward all the members of his family. The other siblings were reared by various relatives, but this patient remained under the home influence. She had a strong father-fixation yet hated her father for his unkindness during his drunken debauches.

Patient had high ideals of marriage and home life. She wanted to be married and have a home with children. She was brought up in a rigid, religious atmosphere. Came to Washington to do war work. She was in love with a young man in her home town. He came to Washington to go overseas. Under promise of marriage he seduced her. When he returned and was discharged from the service, they discussed their future plans and again had sex relations and he finally returned to his home. She then prepared her Rousseau to marry him. His letters to her became indifferent, later harsh and cruel in character. He finally refused to marry her and she was very much upset over this. She was so anxious about her marriage that she finally told her sister her situation. Her brother and father wrote this man and threatened him if he did not marry her.

She had controlled her eroticism for a time, but her efforts to repress this libidinous urge forced a splitting of the personality. She had a disintegration of the personality with withdrawal of interest from the real world, in which she hallucinated the voices of her school friends and playmates of her childhood. These voices repeated her sexual irregularities. She was sent to a sanitarium for a few weeks. The physician at the sanitarium, after a mental examination, advised her father to compel her lover to marry her, as her unconscious strivings indicated that she did love him at one time and the content of her psychotic state showed that she was regressing rapidly.

Under compulsion her lover came to marry her, but this was not a favorable situation for a sensitive young woman who had been brought up in an extremely religious and conventional environment, and the emotional stress contributed to establish the psychosis. She manifested no affection for him for she had reached a stage of narcissistic regression where her phantasies were wholly absorbed in self-love and admiration of her personality.

She showed a schizophrenic process; was wholly self-absorbed. She brought many toilet articles to the hospital with her: face powders, lotions, rouge, lip-sticks, eye-brow pencils, etc., which she kept in her possession. She had a good complexion, regular features, and possessed a doll-like prettiness. She spent all her time in standing or sitting before the mirror beautifying herself with cosmetics.

For about one year she was interested in her personal appearance. She then evidently discovered something in her mirror-image that caused her to give up this narcissistic struggle. She broke the mirror and no longer attempted to identify herself with this mirror-image. Like the mythical Narcissus, loved by himself, who watched his beauty in the water and was drowned in the stream which mirrored his person, she admired her beauty in the mirror, and later, just as Narcissus drowned himself as a representation of the instinct of self-gratification, she destroyed the

mirror which reflected her charms. After breaking her own mirror she went from one room to another to put on her cosmetics before mirrors, but never stood long before one. She sat on the ward, her libido introverted, hallucinating and phantasying. She finally began to write out her fantastic hallucinations and collecting her unreadable manuscripts and carrying them about with her.

She said she received radio messages from eleven different persons, friends of her girlhood days. She entertained an idea that her husband had been resolved into three different personalities, each one representing a period in her acquaintance with him: One was Edward, her husband, as her ideal, what she believed him to be when she first met him. Another was Edward, who assaulted her and put her off from time to time in regard to marriage. She feared him and had no respect for him after he had seduced her. The third was the unreal man whom she believed she had married. She was unable to resynthesize the three characters and accept this more human product as her husband. She finally identified her husband with the father whom she loved and hated, and cast them both out of her life.

Great efforts were made by one of the analysts to reconstruct the husbands into one individual and also to raise her to a higher level socially, but she did not respond to treatment. The analyst was able to eliminate some of various hallucinations which troubled her, and they would remain away from her for several days, but presently returned. The regressive forces of the libido were stronger than the reconstructive ones and finally reduced her to an infantile state.

The capacity for transference or sublimation is always diminished in dementia precox, and the emotional dullness and apathy found in those cases is the result. The libido is gradually withdrawn from object-love and applied to self. This process had advanced to considerable degree when this patient was admitted. One of the analysts made a great effort to get a transfer, but was unable to do so. The narcissism interposed a barrier against therapeutic endeavors, the self became emotionally invested and was revealed in her attempts to beautify her face, lips, eyes, mouth, etc.

She died from an attack of pneumonia about four years after admission.

Narcissistic individuals may never have reached full maturity by finding a true love-object. They may have progressed to object-love with much of this libido remaining inhibited at the narcissistic, homosexual, or autoerotic levels. They may find a love-object; but, difficulties arising, the libido that was attached to object-love is drawn back or regresses to one of the lower levels; part of the libido may

regress to these levels and yet much of the secondary narcissism be retained; or, on the other hand, a patient having once attained the autoerotic level may drop back to the infantile level and be entirely dispossessed of all narcissism in the process. The case described above illustrates a regression of most profound type.

*Case No. 8.* Woman; age fifty-five; married; paranoid state. Little was known about family history or developmental period. Father eccentric; mother committed suicide when patient was seven years of age. Lived with an aunt until she was twelve years of age. Thereafter lived in a young woman's home. Had common school education. Was married at the age of twenty-four to a submissive, effeminate type of individual. He was a newspaperman on moderate salary. One child was born of this union.

Mating was uncongenial. She was ambitious and not satisfied with the domestic arrangements in her home. She had great beauty and was socially ambitious. These ambitions could not be satisfied on the husband's meager salary. She lived apart from her husband for several years. Finally, when he came to Washington several years later, she joined him to give her daughter better advantages.

She was ambitious for wealth and social position far beyond her husband's means. Being thwarted in her own ideals, she centered her ambitions on her daughter's future and phantasied her extreme ambitions as attainable by her daughter. The daughter was educated in one of Washington's exclusive private schools. This brought the young woman into contact with some of the daughters of Washington's exclusive group. This gave the patient's narcissism a certain amount of satisfaction. Her daughter's daily contacts were all she desired but when these young women came to make their debut she was no longer included in their social activities because of her parent's financial and social standing. She compensated for this disappointment to herself by taking her daughter abroad to live in Paris. A few years later, when the war broke out, they were obliged to return to America under great difficulties. They had considerable anxiety and trouble in arranging for their transportation which caused patient great emotional stress.

When she arrived in America it was discovered she had undergone a serious change of personality. She was suffering from delusions of grandeur and persecutory ideas. The libido had withdrawn from all object-love and was applied to self. She manifested a megalomaniac attitude which is an expression of autoerotic sexual overestimation, a form of narcissism. She showed a number of narcissistic traits, had a sense of self-importance, an egotistic attitude towards the world and entertained that curious belief of the power of thought and wishes, which is known as the omnipotence of thought. She believed her daughter had

committed some crime against the Government and was thus removed from the situation. She relieved herself of this anxiety and denied she ever had a daughter. Would not allow her husband to refer to her daughter. Her daughter was finally obliged to leave home and go to live and work in another city.

Three years later she had become so asocial that she was admitted to this hospital. Our examination showed her to be normal physically; a vivacious woman of striking beauty; regular features; black eyes; beautiful grey hair that reached almost to the ground. She plaited this in braids and wore it in a childish fashion hanging below her knees. Had childish ideas of megalomania. Had a sense of her self-importance. She entertained the idea that her husband was a very wealthy man and she made extravagant financial demands on him. The movement of the libido had become directed inward and was occupied with the tendencies and desires of the ego, to the exclusion of reality and all else outside the self. Her delusions of grandeur seemed to satisfy her demands and to have superseded reality and gratified her instinctual strivings.

Her ego-ideal was to be the wife of a rich man, to have the social position that wealth can bring. In the narcissistic psychology, with its magical fictions, wishes are held to be identical with reality. She denied she had a daughter. After she had eliminated, by an unusual process of regression, the daughter who had become superfluous in her life, she gradually assumed a daughter identification. Her behavior became child-like and infantile. She assumed playful, childish ways, dressed in youthful manner, in light, dainty colors such as green and grey. Allowed her long braids of hair to hang down her back, or rolled it around her head in a youthful coil. Her clothes she draped about her in Grecian style. She would wander among the trees and shrubbery on the lawns where she would select the most artistic settings and pose for admiration. She had great love and admiration for herself. Strove for love and admiration from the physician who occupied the ranking position on the hospital staff, either man or woman. Transferences were fleeting and transitory. She continued to lead a happy existence at times in the hospital and at others extramurally for two or three years. She died, finally, in the hospital, of cancerous growth. Before her death, when her daughter came to visit her, she refused to see her, but finally said, when persuasion was brought to bear, "I would see my daughter if she were living." To the end she retained her daughter identification.

This case is of unusual interest. The patient, after many failures in her attempts to have her ideals realized, and after her vain struggle against great odds and her inability to overcome obstacles, had a marked change of personality. She capitalized her personal attractions; was not well mated in marriage, she could not accept the dis-

appointments in her life and she transferred all her own unsatisfied ideals to her daughter. Like many parents she overestimated her daughter's ability, ambitions and desires. She struggled to give her daughter the social advantages she had longed for, and been denied, in her youth. When her daughter did not measure up to her ideals and ambitions, she phantasied her daughter dead and identified herself with her own child. She phantasied herself young and beautiful and these wishes were revealed in her abnormal ideas, behavior and mode of dress. Schilder says, "The relationship with another person may become endangered through identification, since when identification becomes complete, the object becomes superfluous. One becomes oneself the object, and no longer needs it outside oneself."

As Pierce Clark says, "Narcism in all of us satisfies the ego and keeps the individual on the upward trend in the process of individual development"; and, in further discussion, Havelock Ellis states: "Even yet we have not reached the limits to which it is now sought to extend the conception of narcissism. All human efforts, and man's most sublime aspirations, are brought within the narcissistic sphere. But it is further suggested that narcissism extends far beyond man, far beyond even the range of comparative psychology, and is the guiding motive of nature herself. Thus Ferenczi, one of the most daring pioneers of psychoanalytic speculation, has hazardously suggested that narcissism is part of the process of evolution, not only in the formation of special organs, as in the apparatus for producing sounds and music, for instance, but in the whole process of evolution and adaptation to environment, which would thus be on a thoroughly Lamarckian foundation; and consequently narcissism would be a factor also in pathology, concentrating the libido by a process he calls pathoneurosis into the imperiled part of the body for its repair in disease."

To summarize: While narcissism is a normal, constructive force in the personality, an excess or decrease of this element is a pathological expression, a compensatory inferiority reaction, or of libido fixations at lower integrated levels. In the psychoanalytic treatment of these cases, the following peculiarities must be observed: The same methods may not be applicable to the analysis of psychoneurotic and frankly psychotic patients. In treating the psychoneurotic patients by psychoanalysis it is found that there has been a faulty construction of the ego-ideal, but generally the patient, with the assistance of the analyst, has sufficient forces within himself to build up an

ego-ideal. Under these conditions the duty of the analyst is to bring forth repressed material and reconstruct the personality including the ego-ideal, in accordance with a reality principle.

In the patient with a psychopathic personality there is a weak ego-ideal. This maladjusted class of patients cannot be reached by psychoanalysis because of the excessive self-love and the inability of the patient to transfer the libido to a love-object or to accept any principle of reality consonant with social well-being.

In the psychotic patient there has been an extensive injury to and sometimes destruction of, the ego-ideal with consequent regression. The narcissistic forces have been hampered or destroyed and the patient does not always have the capacity to restore or rebuild his ego-ideal. Therefore, these patients require assistance in just this direction. A reconstruction of the personality in these cases takes place by means of an educational process similar to that given to children. In the psychotic patient many of the repressions have arisen into consciousness, producing the abnormal behavior symptoms, and in treating these cases the instinctive forces must be recognized, dealt with, and directed into socially acceptable channels. This involves analysis of the ego-ideal. Psychoanalytic success with psychotic patients depends on the degree to which these patients can be made to understand the real motives behind their symptoms and can be brought to consciously correct their behavior in the direction of socially acceptable standards.

#### BIBLIOGRAPHY

1. Abraham, Karl. *Selected Papers on Psychoanalysis*. London: Hogarth Press, 1927.
2. Brill, A. A. *Psychoanalysis*. Philadelphia: W. B. Saunders & Co., 1912.
3. Clark, Pierce. *The Narcism of Alexander the Great*. *THE PSYCHOANALYTIC REVIEW*, Vol. X, January, 1923.
4. Ellis, Havelock. *The Conception of Narcism*. *THE PSYCHOANALYTIC REVIEW*, Vol. XIV, January, 1927.
5. Federn, Paul. *Original Papers, Narcissism in the Structure of the Ego*. *International Journal of Psycho-Analysis*, Vol. IX, page 401.
6. Ferenczi, S. *Contributions to Psychoanalysis*. Boston: Richard D. Badger.
7. Ferenczi, S. *Further Contributions to the Theory and Technique of Psychoanalysis*. London: Hogarth Press, 1926.
8. Flügel, J. C. *The Psychoanalytic Study of the Family*. London: International Psychoanalytic Press.
9. Freud, Sigmund. *Collected Papers, Volumes I, II, III and IV*. London: Hogarth Press.
10. Frink, H. *Morbid Fears and Compulsions*. New York: Moffat, Yard and Company, 1918.

11. Hinkle, Beatrice M. *The Recreating of the Individual*. New York: Harcourt, Brace and Company, 1923.
12. Jones, Ernest. *Psychoanalysis*. New York: William Wood and Company, 1923.
13. Kempf, E. J. *Psychopathology*. St. Louis: C. V. Mosby Company, 1920.
14. Lewis, N. D. C. *The Psychobiology of the Castration Reaction*. *THE PSYCHOANALYTIC REVIEW*, Vols. XIV, XV.
15. Müller, F. R. *Über die zwei Arten des Narcissmus*. *International Zeitschrift für Psychoanalyse*, Vol. X, 1924, page 289.
16. O'Malley, Mary. *Transference and Some of Its Problems in the Psychosis*. *THE PSYCHOANALYTIC REVIEW*, Vol. X, October, 1923.
17. Pilcz, Alexander. *Wiener Klinische Wochenschrift*, November 9, 1922, Vol. 35, No. 45 (abstracted in *PSYCHOANALYTIC REVIEW*, Vol. X, No. 2, April, 1923, page 228).
18. Rickman, John. *The Development of Psychoanalytic Theory to the Psychoses*. London: Bailliere, Tindall and Cox, 1928.
19. Schilder, Paul. *Introduction to a Psychoanalytic Psychiatry*. Washington: Nervous and Mental Disease Publishing Company, 1928.
20. White, William A. *Essays in Psychopathology*. Washington: Nervous and Mental Disease Publishing Company, 1925.

## TOOTH EVULSION AND CIRCUMCISION

By H. S. DARLINGTON

Among the native tribes in Central Australia, instead of making tooth-evulsion an important rite in initiations, as it is with the tribes of the southeast, they put their emphasis upon circumcision and subincision. This fact has naturally enough led ethnographers to infer that circumcision is an equivalent of tooth-evulsion, in some manner of mentation, but so far, no satisfactory explanation has been forthcoming.

Sir James G. Frazer has studied the matter and has attempted a partial explanation. "Superficially regarded," says he, "the initiatory rite of tooth-extraction so far resembles the initiatory rite of circumcision that the essential part of both consists in the removal of a part of the patient's body; accordingly, it is not without significance that the tribes of Southeastern Australia who practice the rite of tooth-extraction, do not observe the rite of circumcision; while on the contrary the tribes of Central Australia and Northwest Queensland, who practice the rite of circumcision, do not observe the rite of tooth-extraction as an initiatory ceremony. With great diffidence I have conjectured that the two rites of circumcision and tooth-extraction may have had this much in common, that they were both intended to promote the reincarnation of the individual at a future time by severing from his person a vital or especially durable portion, and subjecting it to a treatment which, in the opinion of these savages, was fitted to ensure the desired object of bringing him to life again after death."<sup>1</sup>

While I cannot agree with Frazer's partial explanation in its entirety, I believe in fairness to him, that it would be well to state briefly the views of others who have seen the tooth as a symbol of something vital to man, either in this life or the world hoped for. Jewish law, says Philo Judeas,<sup>2</sup> recognized the teeth as "instruments of life," by means of which his food was eaten. One can readily see that if a carnivorous or even herbivorous animal were to lose all its

<sup>1</sup> J. G. Frazer, *Totemism and Exogamy*, London, 1910, IV, 181.

<sup>2</sup> Philo Judeas, *Works*, trans. C. D. Yonge, 1855, III, 212.

teeth, it would soon starve to death. Rafael Karsten<sup>3</sup> says that in South America, teeth, hair and claws all seem to be thought to be charged with vital energy, as if vitality or life flowed to the extremities of the body. Brifault<sup>4</sup> finds that a man's soul or life is thought at times to be located in his most enduring parts, which are the bones and teeth. But long before these views were formulated, the Egyptians<sup>5</sup> looked upon the teeth of a corpse as soul or souls in a state of pupation, for they said: "The teeth of this Pepi are the souls of Annu" (heaven). They looked for the resurrection of the corpse or mummy, and all the human parts.

Those who have speculated upon the origin and significance of circumcision, especially as it is practiced on males, have commonly endorsed some such explanation for the practice as one of the following: (a) it increases sexual satisfaction; (b) it is a mark of social distinction; (c) it is a mark of social degradation; (d) it is hygienic; (e) a sacrifice; (f) a preparation for sexual life; (g) "sanctification" of the phallus; (h) an endurance test in pain-bearing; (i) enforces continence in women, when employed on women; (j) the theory of reincarnation of vital energy; (k) the "ornamentation" theory; and Freud's "castration" theory, as a final one.

The hygienic and the ornamental theories are probably the poorest solutions offered. When negroes in Africa are asked why they circumcise their women, they often say it is done to make them less passionate, or else to prepare them for marriage. The Masai believe that if an uncircumcised woman gives birth to a child, both mother and baby will die. The theory that relates circumcision to reincarnation is probably somewhat correct, but the two best of the above theories are those that see in it a sacrifice, and a preparation for sexual life. The belief that the rite prepares the young people for married life is not what we should take for a satisfactory explanation, but rather as an avoidance of an answer to the question, what does the rite mean? We demand to know how the rite actually operates or is supposed to operate to make it possible that only the circumcised can be parents, and entitled to marriage.

In addition to Frazer's "vital-energy" hypothesis for the basic conception in formulating a rational instrument for investigating this

<sup>3</sup> Rafael Karsten, *The Civilization of the South American Indian*, 121, 48.

<sup>4</sup> Robert Brifault, *The Mothers*, II, 706-707.

<sup>5</sup> E. A. Wallis Budge, *The Gods of the Egyptians*, I, 109.

matter of circumcision and tooth-extraction, one can also advance an "assault" theory, as an equally good avenue of approach to the subject. Every lawyer who has ever had a client involved in a case of rape, and every psychologist who is interested in the concepts of men, rather than in their muscular behavior, is well aware that the membrum virile is often viewed as a weapon of assault. Under normal circumstances it seems that weapon is rendered ineffective by a prepuce that covers its foremost extremity. But in the sphere of savage animals, not provided with horns, it is generally the teeth that are the weapons of assault, they being the foremost parts of the body with the exception of the lips that cover the teeth. Now, these lips, unless they are curled back out of the way, will render the teeth as weapons of assault ineffective.

The prepuce must therefore, in unconscious thinking at least, be the equivalent of the lips, and the phallus would of course be the equivalent of the teeth or perhaps of a single tooth. Every horse breeder will comment at times on the strange behavior of the stallion that endeavors in the presence of a mare to bring his hidden male organ out from its covering sheath by curling the lips as far backward as possible, thus showing the teeth to their very gums. It appears, then, that in a certain manner of thinking, or of unconscious reflection, the phallus and the tooth are surrogates, or that the foreskin and the lips are surrogates. One cannot very well cut off a lip to give the teeth a freer action, but one can knock out a tooth and shed blood around the lips, as a sort of substitute method of cutting the lips. But psychoanalysis shows that the mouth as a cavity is a symbolical virginal uterus. It has to be opened up in preparation for marriage, and this can be done only by making a gap in the row of the teeth. On the other hand, the teeth can certainly be viewed as weapons of assault, and they are therefore warriors' weapons, and will have unconscious affiliations with the phallus. A full mouth of teeth signifies then that the owner is in a measure the possessor of both male and female sexual organs. He as an androgyne, which is a sexual neuter, because the two reciprocal and opposing sex forces like positive and negative electrical charges in a single body tend to nullify each other. If the child is a boy and it is desired to make him into a man from out of a condition of sexual neutrality, then one of the sex forces must be removed so that the other one left in possession of the body can operate. And likewise if a girl is to be made

into a woman capable of motherhood she will have to be deprived of her masculine otherself.

But with most primitive peoples the left side is ascribed to women and the right to men. Hence a left tooth should be knocked out of the boy's mouth, thus impairing his symbolical uterus, leaving him wholly a male. And so, too, a right tooth should be knocked out of a girl's mouth so that her mouth as a weapon of assault might be impaired, and thereby she would be left a real woman instead of being a neuter incapable of marriage and motherhood.

If the writer is correct so far as he has gone, in that the phallus is to be viewed as a weapon of assault, then it follows that inasmuch as the membrum virile is virtually useless until the boy reaches puberty, boys will not be admitted to the ranks of men, who have to use weapons of assault in warfare, for the reason that they are not thought to be possessed of effective weapons attached to their bodies. The physiological weapon or spear possessed by each boy is rendered ineffective, or exists only in potentiality, so long as it is covered upon its point with a tegument or garment called the prepuce. Before the boy can take rank in the tribe as a man, a warrior, a user of weapons of assault upon foreign men and native women, he must have his disability removed; he must be "made" a man, and that involves the removal of the sheath that covers the cutting-edge of his weapon, his spear or sword, or even his axe. It is declared in Australia that boys do not naturally and inevitably grow into men, but that they have to be made into men by passing the initiation rites. Some old fellows who travel with the women and children, and are barred from intercourse with their fellowmen, are said to be only children, inasmuch as they have never gone through the ceremonies that make boys into men. It is not declared, apparently, that these outcasts are "women"; they like children are viewed as neuters, as the sexless ones.

In Africa, among the Banaka and Bapuka, a lad can become a man only through circumcision; otherwise he remains weak and worthless, and is reviled, abandoned and even exiled. He may mope around alone, not attempting to approach women; for only a circumcised youth is a real man, entitled to inherit property, to work and to fight. The Masai, Wakwafi and Kikuyu consider iron implements taboo to the uncircumcised. The Bambarra along the Upper Niger, and the Malinka only permit a youth to bear arms and to have a voice in the council after he has become circumcised; and the Peuhl or a

Basuto does not even possess the right to take part in warfare until he undergoes the rite. The Damara reckon a man's age from the time of his circumcision, not counting the previous years at all.<sup>6</sup> The Masai lad after circumcision is first of all a "recluse" and then a "shaved one," finally being ranked as a warrior. Later on in life he marries. In Australia, too, one has to go through the rites before marrying. Hence it appears that a youth is by no means a warrior until his spear has been taken out from its sheath that prevents its employment; and furthermore no youth with an impaired or ineffective weapon may marry. One really ought to reach the age of puberty before the rite should take place, for to circumcise at the age of eight days as the Jews do, does not furnish the boy with an effective weapon of assault, and he is therefore no warrior at all, nor is he capable of marriage. Hence the Jews never originated the rite, and have never at any time in their career known what it means.

Freud's investigations into the unconscious proves to us that somatological first-causes lie at the foundation or the bottom of innumerable actions, customs, manners and beliefs, if not at the bottom of all of them. We fail to realize until we employ analysis, that these somatological first-causes (sexual activities) are the inversions or unsublimated aspects of our quite innocent and outward behavior, our mysterious rituals, and our "meaningless" superstitions. But when we think of these somatological first-causes as a foundation for a beautiful cathedral that comes to view only at the belt-course which will be along the level of the natural ground, we are forced to see that this ground line is the neutral line, the threshold as it were from one room to another. From this belt-course in our cathedral the foundations run downward in dirty, watery, dark and cheerless matter; and the foundations too are made of heavy, unpolished, uncarved, cheap stones. On the other hand, the whole superstructure of this cathedral rises upward from the belt-course, as an introversion of the tendencies of the foundations, and then in the sunlighted warmth, in the thin atmosphere, the costly marbles and the works of art that aspire to the skies, move as it were in a direction that spurns the direction of its own foundations, whose very depth and massiveness is the guarantee of the superstructure's stability. In other words, the safe heights to which the superstructure can be lifted, are directly proportional to the depths that the foundation reaches in the sickening clays of the graveyard that surrounds the cathedral.

<sup>6</sup> Hasting's Encyclopedia, E. R. E., III, 662-663.

So it seems that we cannot get to the meaning of any time-honored custom or ritual without passing through a belt-course or line of neutrality, as we trace the custom from its sublimated aspects down to its foundations. These foundations will have their analogies in somatological first-causes. In the case of the rite of circumcision, we cannot avoid seeing that it is concerned with sexual activities that must be prepared for previous to the day when they are to be indulged in. But what we must find is the belt-course, or the line of neutrality between sex and non-sex, between the marriageable and the non-marriageable boy or girl. The act of circumcision seems to allow one to pass either upward or downward through this line or plane of neutrality; or one passes the threshold in one direction or the other. If our analysis of circumcision is to be thoroughgoing we must elucidate the cryptic philosophy that underlies this notion of crossing the threshold, or of penetrating the plane of the belt-course. In the case of circumcision the movement is inversional, for we pass from the neutral line downward into the foundations which are somatological first-causes, or sexual indulgences.

The belt-course divides as it were the upward tendencies from the downward ones, thus acting as the mean of two extremes of equal but opposed forces, with the result that the belt-course is the line of neutrality. If we can imagine that a great cathedral is to be constructed in some flowery lawn underlaid by a foul cemetery, and if the engineers have laid out the line and level of the ground line or belt-course, then we might picture the structure as being started simultaneously in two directions. The foundations starting at the belt-course would be extended downwards, while at the same time the superstructure would lift itself upward from this same belt-course.

For every pound of material or for every brick in the superstructure there would have to be incorporated into the substructure an equal pound or an offsetting brick to maintain the equilibrium of the belt-course, otherwise if it shifted it would cease to be the belt-course. Hence, if the superstructure is to be tall, the substructure will have to be deep, but if as great a depth as height is not practical, then the substructure will have to be massive enough to preserve the balance about the neutral line at the ground level. This neutral line is the line of contact between the dark, dense, earthy matter and the bright, tenuous airy atmosphere. Therefore, if we are able also to conceive of these two growths either side of the belt-course as having consciousnesses, then since the one balances the other, they would have a

common consciousness on their belt-line. They would also have inversional but equally weighted, that is, analogous or symbolically equated consciousnesses or understandings for every position or for every brick on either side of the line of neutrality.

If the superstructure, for instance, were to speak of its roof that reaches great heights, the substructure would at once (due to the automatic inversional correspondences) interpret the idea of the roof, as a deep-lying basement floor. And the notion of a spire rising from the roof, would be seen and understood by the substructure's consciousness as a deep well in the floor. The one mirrors the other, that is, it reflects but inverts. When one looks into a mirror he will see that his right hand or shoulder has become his left hand or shoulder. Such a turning about is a kind of symbolism, because the man looking in the mirror in seeing across the line of neutrality, and the line of light that enters his eye has been bent backward upon itself without his being consciously aware of it. But since the belt-course is the sole line upon which the two consciousnesses meet in a common understanding, and since that line has properly speaking no thickness at all, and since a line or horizon does not contain a single pound of materials, it is wholly insubstantial in a sense, and it will be crossed in consciousness only at a transition moment, such as when one passes from waking to sleeping and especially *vice versa*. That horizon or mirroring plane is the dividing line in the two consciousnesses of the cathedral. If the eye could be placed there, it would look forward and backward, upward and downward at the selfsame moment, so that the floor and the roof could be interpreted in terms of each other, knowingly. That separation line has no materiality about it, but divides matter above from matter below; and in itself, as the springing line of two consciousnesses and two tendencies, it has in material terms nonexistence. Such is the basic idea upon which the writer will try to formulate a theory of circumcision, namely, that the two sexes spring from a common somatological line of nonsexuality, an oöspERM as it were.

Sir Baldwin Spencer<sup>7</sup> describes tooth-evulsion in Central Australia northeast of the Arunta tribe's territory as follows: "If the operation is performed on a man, he lies on his back, resting his head on the lap of a sitting man who is his tribal Oknia (elder brother), or else a man who is Unkulla to him (mother's brother's son). The

<sup>7</sup> Spencer and Gillen, *Native Tribes of Central Australia*, London, 1899, 450-453.

latter pinions his arms, and then another Okilla or Unkulla fills his mouth with furstring for the purpose, partly, they say, of absorbing the blood, and partly of deadening the pain, and partly also to prevent the tooth from being swallowed. The same man then takes a piece of wood, usually the sharp hard end of a spear, in which there is a hole made, and pressing it firmly against the tooth, strikes it sharply with a stone. When the tooth is out, he holds it up for an instant, so that it can be seen by all, and while uttering a peculiar, rolling, guttural sound throws it away as far as possible in the direction of the Mira Mia Alcheringa, which means the camp of the man's mother in the Alcheringa (Creation days).

"The man who has been operated upon then gets up and picks up some boomerangs which he throws at a shield which has been fixed upright in the ground some little distance away, throwing them gently so as not to hurt the shield. . . . When a woman or girl is to be operated on. . . . the tooth when taken out is lifted up with the same guttural sound and thrown in the direction of the mother's Alcheringa camp. The girl now springs to her feet and seizing a small pitchi (winnowing trough) which has been placed close at hand for the purpose, fills it with sand, and dancing over the cleared space agitates the pitchi as if she were winnowing seed."

This tooth-knocking rite is supposed to make a boy into a man, and a girl into a woman. Heretofore they must have been in some manner of thinking, neutrals, having sex only in potentiality. But neutrality is had when two opposite potencies are balanced against each other, so that neither is operative. We must therefore believe that prior to the evulsion of the tooth, the boy for his part and the girl too were viewed as sexless, a condition that would be established if both sexes were neutralized, or equally potential, but nonexpressed in a single body. The only way that one sex or the other can manifest out of that impasse is to have one of the sex-energies withdrawn from that body, thus leaving the other as sole possessor of the physical body. Then and then only can sex become manifest, so that a boy may give expression to masculinity, which is prerequisite to warfare, to marriage and to fatherhood.

The tooth that is extracted from the boy's mouth, must therefore represent a vital stock of *female* energy which had been offsetting or neutralizing his equal quantum of *masculine*, life energy. Inasmuch as the left hand or left side is commonly assigned to women, and the right to men, we can logically suppose that the boy lost his left tooth, whereas the girl should lose her right tooth in order to

free her from the incubus of a masculine life energy nullifying her equal quantum of feminine life energy. To symbolize the idea of having acquired the faculty of expressing his inherent masculine sexual powers, or his masculinity, the boy launches his weapons of assault against the shield which is a female symbol, signifying the organs of a virgin that have never been pierced by any warrior's spear. The boy takes care to throw his weapons of assault at the shield with a sort of tenderness lest he bruise the shield. Similarly after the rite, the girl is supposed to have acquired the ability to give expression to her inherent femininity and, accordingly, she grasps up a symbolical uterus, which is a winnower in this instance, and agitates it with an enthusiasm that signifies sexual activity, in the pretense that she is sifting out the male seed from a quantity of grass. The girl is now supposed to be fully a woman, capable of the sexual life that is essential to marriage and motherhood.

The rite of tooth-extraction is then a symbolical method of differentiating the two sexes out from a condition wherein they were integrated in such a manner as to be virtually nonexistent. We need a term for that state of sexual nothingness. In this paper the writer will apply the word *androgynety* to this state of bipolar potentiality in sex. This term is not to be confused with the idea of hermaphrodisim, for that word will be taken to signify a condition in which both sexes succeed in manifesting their presence in a single body, but in such evidence of sex characteristics one sex will usually be dominant over the other. The hermaphrodite is a monster, but the androgyne is supposed to be perfectly natural and normal for those units of life that are not as yet manifest in the material world. The fact that the Damara tribe begin to reckon ages only from the date of the circumcision shows that until that day the neophyte is looked upon, in some manner of thinking, as an individual who is as yet unborn into the physical world. In view of that we perceive that a symbolical birthrite will have to be staged for the candidate in order that this "unborn" androgyne, this nonsexual double being may manifest as a real human being, a single sexed man or woman, as the case may be. Normal existence, single sexed existence begins at the moment that the neuter, the double sexed potentiality issues forth from his state of nonbeing, his state of being unborn. Accordingly, we can readily see that it is perfectly logical for the primitive man to say that a boy can never grow or develop into a man, but he has to be "made" into a man. He must get rid of that incubus, his other self, his superfluous unit of Vital Energy that nullifies his

being, and when that is accomplished by tooth evulsion or by circumcision he is ready for his birth ceremony which will give him the status of a man.

If the boy or the girl that is uncircumcised is viewed in unconscious thinking as a potential human being having two units of Vital Energy, then those two units would probably be looked upon as brother and sister in some instances. They, making for sexual neutrality, the brother and sister can never be married or have sexual relations, for that would be unthinkable and utterly taboo. We seem to find some such idea present in the custom that obtains in the Trobriand Islands where the boy at around the age of puberty is forbidden to play with or even to look at his sister. He has to be made into a man and that necessitates his absolute separation from his other self, his sister-half. The androgyne must be split in two. In other localities as in Africa and in Australia the candidates for manhood have to be separated spatially from the other sex entirely for a long period; and that involves a living in isolation out in the woods somewhere. Women must not approach the place, for the reason, it would appear, that the boys are trying to divorce the male unit of life from their other halves and the presence of females near their camp reestablishes the bonds again, so that the efforts to make men out of the boys is thwarted. It is a matter of supreme importance to the boys that they become men and hence any woman who comes near their place of retreat rightly deserves death which is meted out to her in some regions.

Let us take a specific case from Australia. "In the Binbinga and coastal tribes the knocking out is not compulsory. Anyone can perform the ceremony, but in the case of a man the tooth wrapped up in paper bark must be sent to his brother-in-law, who presents the former with food. After carrying it about for some time he buries it anywhere and no further notice is taken of it. The two brothers-in-law exchange spears and boomerangs after the operation. In the case of a woman the tooth is given to her mother, who wraps it up in paper bark and hands it over to the woman's brother. The latter makes a present of spears or other weapons which are given to the woman, who then hands them over to her husband. The tooth, as in the case of a man, is finally buried without any ceremony."<sup>8</sup>

In the second case, it being that of the woman, the tooth she loses

<sup>8</sup> Spencer and Gillen, *Northern Tribes of Central Australia*, London, 1904, 596.

will represent her masculine unit of Life. Being rid of this she is left wholly a female with a single Vital Energy. The tooth she gives up represents the masculine vital principle and consequently the tooth is turned over to her own brother who is her other self. The sister and brother are looked upon as a double being, a neuter that must be divided into two parts so that each can manifest its own inherent nature, a thing that cannot be accomplished so long as the two opposed principles nullify each other. When the brother receives his sister's tooth, he in a measure is experiencing the individuation of his own being out of the brother-sister, the twin, or the oöspERM complex. But more than that this tooth of his sister, taken out from her lips where it made her sexually inoperative, is symbolical of the warrior's naked spear as well as of the circumcised phallus.

When a man is operated on his tooth does not go to his sister, as one might expect, but it is turned over to her husband. The husband seems to act on behalf of his wife in this instance; and that may be because perhaps the tribal law does not recognize that a woman can own a man's implements or effects. But when this boy's tooth is extracted from him he is getting free from the incumbrance of his sister-self, so that he emerges completely as a male being, possessing a spear and a phallus. In a measure his sister turns these over to him because they come into manifestation and into operation when the sister-half is cut loose from the brother-half. It is therefore fitting that the sister should give to her brother his spear. However, women are not likely to own any spears and, therefore, the boy's sister will have to borrow one from her husband and then give it to the brother, or else she will have to allow her husband to give him one directly. It seems probable that if these rites were sufficiently complete that a woman's interests were played up as strongly as a man's interests are the brother would present his sister when she was operated on, with a pitchi or winnowing trough, which would show symbolically that she acquires the functional use of a uterus by reason of her separation from her masculine twin-self.

We may feel certain that whenever we find a ceremony in which both the middle upper incisors are knocked out we have an imperfect form of the ritual. When several teeth are knocked out, as happens in some tribes, we have an illogical development with a loss of meaningful symbolism in the ceremonies. However, it might happen that several teeth of a boy could be taken from say the lower jaw and several teeth of a girl from her upper jaw without injury to the philosophy involved.

So far we have been giving attention to circumcision in males, but we have slighted the rites with respect to girls. If the boy gains the functional use of his spear only when the covering upon it is removed, and if this act of circumcision is the equivalent of being separated out from his brother-sister state of existence, that prepuce, or sheath, or ring of flesh must surely symbolize his sister. That ring of flesh must be symbolical of woman, symbolical of the uterus. We have then a sort of picture of an androgynous being in which two sex potentialities are neutralized and are yet in the same relation to each other as male and female organs in copulation but without any ability to function in any such conjunction.

If the boy on circumcision loses a symbolical uterus that made his spear ineffective one should expect that the proper rite when performed upon a girl would free her from some sort of a symbolical phallus. The Abyssinians, and the Wakamba, Wanika, Wajagga, Wakikuyu, Ekoi, Mandingo and others operate on the girl by snipping off the clitoris, which is often stated to be the equivalent of a phallus in some degree. In this way the girl is divorced from her masculinity that made her a neuter. Even though she may be quite young she is at least rendered eligible for betrothal and in a few years will be able to function as a real, not a potential, woman. All forms of circumcision that merely slit the prepuce or make wounds in the labiæ of the girl are incorrect and they mean next to nothing, because they do not allow for the symbolical dichotomization of the sexes from an undifferentiated previous unity. Only the complete removal of the prepuce and the complete excision of the clitoris are correct modes in the rite of circumcision. Furthermore, to operate on a boy, and not to operate on a girl as Jews do these days, is to make the whole affair ridiculous, because men having 100 per cent of masculinity are expected to marry the double-being in skirts, the barren neuter, the unborn one, who lacks sex organs or lacks the functional use of them.

In Australia, with one tribe at least, a boy is marked as a woman before he is circumcised. That is to say, a woman will throw a string necklace with a shell attached to it about a boy's neck and he is then automatically made a candidate for circumcision even though he be too young for the ordeal. Shells as we know are rudimentary female garments and as water containers they symbolize the womb. But on the island of Niue the word for shell and a woman's sexual organs is one and the same. Therefore, it seems the boy will have to have

that femininity or shell cut away from him in the circumcision if ever he is to be made into a man.

It is obvious now that tooth evulsion and circumcision are fully equated to each other, so that where the one rite is practised in the initiations the other is excluded; or if both ever did exist, as seems likely, one of them has fallen into desuetude. Because the tooth that is removed and the prepuce that is cut off are thought to contain a sister-self, a living but nonfunctioning Vital Energy that is almost as precious as the very life of the individual operated upon, such tooth or prepuce will be treasured and will be disposed of at times in such a way that it will be consigned to a woman, in the unconscious notion that she will give it a birth or reincarnation.

In Africa the Nandi tribe<sup>9</sup> hold a circumcision festival for boys every seven and one-half years and at such periods all boys ranging from ten to twenty who are not circumcised are operated on. The Masai who live not far away have much the same ceremony as the Nandi, and the boys when they gather are not allowed to have spears or swords or even arrows but may carry a bow. The Nandi boys go to live in a hut in the bush under the charge and instruction of some older men. They must learn to be self-sustaining. A few days prior to the operation all their garments are taken from them. Then a troupe of young girls come to the hut and give the boys some of their garments and ornaments. In these the boys attire themselves. They are required to make a full confession of their sins before an old man wrapped in furs, sitting in a house. A boy is disgraced if he betrays any feeling of pain when he is being circumcised—the operation being made in two stages so as to prolong the suffering. Following this they return to the hut in the woods for a few weeks, or until their wounds heal over. Only then do they remove the garments and ornaments they received from the young girls, and in their stead they put on the garments of older women. These they seem to wear for about five months or possibly longer. Finally when the boy returns home he finds all the doors of his parental house barred to him. He calls out for his favorite sister, who then comes and opens a door for him. For the rest of their lives the brother and sister call one another Pa-mwai. The mother now comes forth and proudly presents her son with a complete set of warrior's accoutrements. Now he is a man and a warrior.

We must elucidate the significance of the ceremonies just

<sup>9</sup> A. C. Hollis, *The Nandi*, Oxford, 1909, 52-57.

described. The boys are supposed to be neuters and hence they have no weapons of assault; therefore they may not carry spears, swords or arrows. The boys have to learn to be self-sustaining because they are to be born again and they may no longer imbibe their sustenance from their mother, as if they were in gestation. At the moment when the foreskin is removed from the boys they are wearing the clothing of girls in part only it seems. They are at this moment half-male and half-female in potentialities. But with the removal of the foreskin they have cast off their sister-selves and, therefore, they return these garments and ornaments to the girls some days later. They are now ready for birth which is the process that will give the masculine unit of Vital Energy a physical body. But all during this period of acquiring a physical body the boy will be covered by the flesh garments of a woman, her placenta and abdomen, as well as her skirt. Therefore, during this symbolical gestation period, which ought to be nine months long instead of only five, the boy must wear the long garments of married women. During this time he will do as women do because he has no individual existence yet, being but a portion of his mother's body. Finally, when he is allowed to go home he finds his mother's house is closed to him, but his favorite sister (his sister-self) opens a door for him. The mother's home is closed to him because he is supposed to have issued from the home at his birth. Only the father has access to that doorway leading into that home. But the home becomes for the time being the home of the long-lost and separated sister-self, his other self, his twin, who is none other than one-half of his complete self, going by the same name, Pa-mwai, as himself. It is she who is finally reunited to her brother after he has attained emancipation from the long garments of women, *i.e.*, after he has overcome the carnal body and regained the status again of being a neuter, an unborn pair of abstract, living, reciprocal, creative principles. The mother herself now comes out from the house, which has become her womb again, and she gives physical birth to the boy, so that he is born not a neuter but as a male, capable of bearing arms and of being a warrior. This latter part of the ceremony seems rather topsy-turvy, because the house alternates in possession between the mother and daughter too often. It would have been better to have given the boy his warrior's accoutrements before coming home or at the moment he meets his favorite sister. One suspects that some more precise ritual has been jumbled up by these negroes.

When the Nandi<sup>10</sup> circumcise the girls their heads are shaved, just as the boys' heads were shaved, and the hair is thrown away to the rising sun. To correspond with the wearing of young girls' ornaments by the boys, the girls are presented with men's garments, warrior's arm-clasps, tobacco pouches, thigh bells, leglets and a warrior's club. These she wears in lieu of her ordinary clothes and ornaments. At the operation the clitoris is cut off with a small curved knife; and if the girl does not wince she is expected to stand on her feet and shake the warrior's thigh bells, then going forth to meet her lover to whom she returns the club, bells, etc. However, if the girl behaves in a cowardly manner the warrior's things are thrown away.

The girl will be wrapped up in a skin that will cover her whole head, shoulders and a part of her body. She may not touch food with her hands but only with the aid of a half-calabash. When the girls recover from the operation they strip, form a line and pass four times through a hut submerged in the waters of a pool. Then they get married.

The girls don the male equipment because they are supposed to be neuters with equal potentialities for becoming either women or warrior men. But with the removal of the clitoris, the erectile organ in women, the male character and its possibilities of development are abstracted from the girl's two-fold being, leaving her wholly a female unit of Vital Energy. She therefore returns the warrior's accoutrements to her lover, who will accept them provided that they have not been cursed by cowardice at the moment of their manifestation out from a state of neutrality or nonbeing. If they come forth from a source of cowardice they will always reflect their inherent character, it being that of their double-sexed ancestor. No warrior can hope for success and honor if his every weapons are imbued with cowardice—he cannot do other than throw them away. The girls now go through their period of gestation in which they are completely covered with the placental skin, and all this time they cannot eat with fingers for the babe can only get its nourishment by taking it from the womb-like calabash. Being the inhabitant of a womb the girl must be born, and that is effected four times by having her pass into the hut in the pool of water and then come forth from that little enclosure in the midst of the waters. That makes a human being, a woman, a physical creature capable of reproduction out of the Vital

<sup>10</sup> A. C. Hollis, *op. cit.*, 57-60.

Principle that was a short while before an inoperative half of a bipolar, neutral, nonmanifesting unit of force or consciousness. The fact that the girl goes through the birth ceremony four times reflects a point in the hidden philosophy that lies behind these rituals and it seems to show that four complete major births have been taken out of something like a grand total of seven or nine to be taken. We may suppose that, in Nandi belief, the human race is now going through the submerged hut for the fifth time, and not having emerged as yet, or at the time the ethnographer made the observations, the passing through the waters cannot be worked out practically to show the fifth major gestation. The boys also go through the water four times while in the woods. The boys are sometimes overcome while under water.

We should probably give consideration to an Australian instance. When the Yuin determine to hold an initiation for boys the surrounding country for many miles is notified so that the boys and others may congregate. At the ceremonial ground a figure of the god of initiations, Daramulun, is made by carving it on a tree it appears. The gommeras or medicinemen perform feats of jugglery before the assembled men, pretending to raise stone crystals from their insides into their mouths where they show them between their teeth, especially at night in the light of the camp fires. Each boy has a guardian called a Kabo, who gives him instructions. In preparation for the tooth-evulsion ceremony some men put on bark wigs and tie their lips in reverted positions so that their teeth grin out horribly. The boys are brought up before these men and doubtless are startled at least. The boys have their feet placed in holes in the ground so that they cannot kick when the tooth is being loosened by the gommera who is dressed like the god Daramulun.

This gommera seizes the first boy by the head and applies his lower incisor to the *left* upper incisor of the boy and forcibly presses it upwards. Then, dancing all the time, he places his chisel against the tooth and strikes a blow with his mallet. Other blows follow until the tooth drops out. An old man saves it. If the boy screams it is said to be because he has been too much with the women and girls or has had illicit relations with some girl. Now having lost his left upper incisor he is taken before Daramulun's figure and is told of the god and secrets are imparted to him. He is threatened with death if he tells any secrets to the uninitiated. The neophyte is now told that he is no longer a boy but has risen out of that status.

When night comes on the gommeras perform more dancing and

juggling. The boys then witness a resurrection of a man from the grave who on coming to life dances in the grave holding crystals in his teeth so that all may observe them, for they have much significance evidently. The boys must now be made pleasing to Daramulun so that he will like them, and they are now washed clean of their charcoal dust in which they had been covered. Various tools are shown the novices and they are informed of the food restrictions that they are to observe. For instance, the "raw tooth" is forbidden to eat the flesh of the emu because it is the mother of the god Daramulun; neither may he eat kangaroo because its prominent teeth would remind the lad of his own tooth, for it would seem he is supposed to be remade so that he forgets the past life. The gommeras watch over the boys for a long time and punish them when they need it. When the gommeras are satisfied that the youth is fit to take his place in the tribe, he is allowed to return from the bush to the camp. He has to do the bidding of the gommeras until he is permitted to marry. As for the tooth that was extracted, it is taken by the gommera of the place most distant from the camp that the boy belongs to. This gommera hands it to the headman of the locality next to him, and thus it passes from group to group of the intermarrying community which had attended the tooth-evulsion ceremony. The tooth conveys the message that the youth has been made a man. Finally it returns to its owner.<sup>11</sup>

It is to be noticed that it is the left upper middle incisor that the boy loses. The left side signifies the female side time and again in primitive ceremonies and statements. The boy's total life principle is dichotomized so that one-half of it is relinquished in having a tooth knocked out, and then the remaining half of his polarized unit of life is no longer under constraint, but it is enabled to come into manifestation and to function in its particular way. But the individual boy is not compelled to go through the rebirth ceremony on his own part. He is a spectator in the dramatization of that theme and is resurrected vicariously by the actor. The passing of the extracted tooth around a long ring of hands before it is returned to its owner seems to point to some notion that the lost half-unit of life or the female vital energy has to pass through long cycles in the possession of various human bodies before it can be restored to the neuter or unborn double-natured person from whom it was separated in the initiations. In other words the divine androgyne is reestablished at

<sup>11</sup> A. W. Howitt, *Native Tribes of S. E. Australia*, 560-564.

last when the sister-half or the lost tooth is returned to the brother-half, the lad who is made into a man. Unlike the case of the Nandi and the Masai, the Yuin boy is not made into a transvestite, where he has to wear the girl's belongings or a married woman's belongings. A transvestite or "berdache," as they are sometimes called, is a person trying to function in this material world of the born while still remaining a neuter, half-female and half-male in potentialities.

In the foregoing pages the writer has employed psychoanalysis in order to get below the surface, under the skin of ceremonious behavior, for no other method can make rituals intelligible. If the proper purpose in any study is to correlate new truths with old ones and to elucidate the obscure, rather than to satisfy oneself and his fellows that he is capable of using a popular method that can do little more than construct meaningless categories for the listing of cultural elements found in complexes, then the writer is fully justified in employing the method of analytical psychology, even though it is tabooed in our institutions of learning.

Whereas the psychoanalytical method is tabooed in the main for emotional and traditional considerations rather than for intellectual ones it cannot be said in truth that Dr. Sigmund Freud and his students have so clear a grasp of their own subject and methods as to be free from serious errors. Fair-minded students must proceed cautiously in psychoanalysis; but those prejudiced against it commonly reject the entire subject, all its discoveries and its methods, on the false plea that one speck on the apple makes the whole apple rotten. And most illogically they will cling to lame and abortive methods that only bear badly speckled fruit if any at all.

The explanation of circumcision as set forth in this paper is considerably out of line with Freud's explanations. He constructs a working hypothesis based upon the theory of the Oedipus complex which arose out of sexual desires, enforced continence and ultimate murder, together with cannibalism in the early days of the human race. With this working hypothesis Freud succeeds in making a certain amount of headway—infinitely more than any other school has done. He accepts the idea that once the human race was divided into great hordes, each one dominated by an old man who jealously herded his women, their daughters and the children. When his sons came to the age of puberty the old man was compelled to drive the boys out of camp lest they infringe on his sexual prerogatives or steal one of their sisters as a wife. Hence it was necessary to castrate some of the boys, and this act it seems was later on performed upon

the old man by some of the boys who waylaid him and in some instances even killed their father. Thus the boys got wives who were either sisters or even their own mothers. In the course of time human passions become somewhat sublimated and the boys instituted memorial observations and rituals in honor of the old father, and they softened the rite of castration by making it circumcision instead.

Now this hypothesis of Freud and his students seems to work quite well within the limits of clinical psychology and serves to correlate a host of details and incidences that would otherwise seem to be unrelated; but for the anthropologist the hypothesis is unsatisfactory, even as a working scheme. The horde is not known in any tribe, the castration of sons is not known, nor is the castration of fathers by the sons. Sister-and-brother marriage is known however. The anthropologist sees in initiation rites an effort to make a boy into a man so that he can marry, instead of an attempt to emasculate him and prevent his marriage. Furthermore, Freud seems not to have tried to show how the tooth ceremony is the equivalent of the circumcision ceremony; nor has he explained why girls should be operated on by the mothers, for his hypothesis does not claim that the daughters attempted to kill their mothers. Freud and his pupils, especially Géza Róheim are hovering somewhere near the truth, but they have not alighted upon it. They must reorient themselves and modify that idea of the cyclopean family dominated by the powerful lone old man.

In justice to Freud and his theory of the Oedipus complex it should be pointed out that in the Nandi-Masai cultural area the Masai have the father of the boy about to be made into a man go through a ceremony that symbolically makes him into an "old man" and, apparently, into an impotent old man. The Nandi youth, as stated on foregoing pages, when returning to his parental home does not find his father there at all, but he discovers that his favorite sister and also his mother are in that house to which he is given access. His mother and his sister seem to merge the one into the other; and then by entering into that house as a symbol of the abdominal "house" first occupied by the child, the youth having eliminated his father in the sense that the father merges into the youth, breaks the sexual taboos that concern his relations with his sister and his mother, he doing this in a purely symbolical way and not literally. There seems to be nothing sordid in that part of the total ceremony.

*University of California, Berkeley, Calif.*

## THE CONCEPTUAL PSYCHOLOGY OF THE ANCIENT HINDUS

BY FREDERICK S. HAMMETT

THE RESEARCH INSTITUTE OF THE LANKENAU HOSPITAL, PHILADELPHIA

A reading in proper sources gives ample proof that the rich symbolism of India from which so much valuable insight into the psychology of the early Hindus has been obtained, is but the outgrowth of the attempt of their earliest philosophers to visualize for the people the concepts they had arrived at of the universe and its relations. It is not the purpose of this paper to trace the development of this symbolism from its simple bases to its abundant flowering. Nor has it as a purpose a further exploration of the early Hindu mind from its symbolical expression. Rather the purpose is to show for the appreciation of the historically minded that these ancient observers had a keen recognition of psychological fundamentals and the ability to express them with clarity.

The method chosen for the presentation of the material is that of direct quotation from the literal translations of ancient Hindu records as found in Müller's *Sacred Books of the East* printed at the Oxford Press. Correspondence with American scholars has established the fact that the series is the standard for students in this field, and that the authenticity is unquestioned. The exact age of the original writings is unknown. It is known, however, that they had their beginnings several centuries antecedent to the Christian era, that the earlier ones were developed prior to the rise of Grecian civilization, and the later ones independently thereof.

The nature of the material makes stylistic disconnectedness unavoidable. While this may be regretted by some, it does have the advantage of leading the reader to concentrate on the quotations. This enhances the opportunity for appreciation of the learning of these early philosophers in the natural sciences.

The Mind was considered of such supreme importance that the whole created universe was considered a development thereof in its primal form. Thus it is written that the universe in the beginning was neither existent nor nonexistent—"there was then only that Mind." (1) This—"performs the work of creation by modifying

itself, thence ether is produced,"(2) ether being one of the elements out of which the universe was formed. Also it is written that—"by his (the Creator's) Mind the water—(was) created—" (3) water being another of the elements from which the universe developed. Further the statements that "Earth, water, fire, air, ether, time, space, self and Mind (are) the only substances,"(4) and that "Mind is atomic,"(5) taken in knowledge of the ancient Hindu cosmogony give succinct proof of the basicity attributed to this possession.

Now since "thought is the quality of mind,"(6) and "mind is thought,"(7) it is but natural that a creation concept should have been developed with "thought" as the creative agent. Thus—"this (universe) existed in the shape of darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable—. He (the supreme Being) desiring to produce beings of many kinds from his own body, first with a Thought created the waters and placed his seed in them. The divine one resided in that egg (derived from the seed) during a whole year, then he himself by his Thought (alone) divided it into two halves. From himself he also drew forth the Mind, which is both real and unreal."(8)

The inclusion of the Mind in the cosmological system gave rise to aspects of symbolization which are interesting. Their presentation and interpretation, however, lie outside the purpose of this paper. Turning now from the evidence attesting to the place held by the Mind in the universe idea of the ancient Hindus to its specifications, it is written that—

"The mind is indeed the home,"(9) it is immortal.(10) "The mind is endless,"(11) "in time mind is fixed,"(12) "the mind is restless."(13) "Nothing is swifter than the wind, nothing is swifter than thought,"(14) hence the mind is the messenger(15) and called the child of the wind.(16)

The physiological integrations of the mind receive considerable attention. Thus it is written. "The mind is within the body,"(17) "On the mind this body is founded."(18) "Know that the mind is the instigator here below, even to that (action) which is connected with the body."(19) The mind rests on the ear.(20) "Man sees with his mind and hears with his mind. Desire, representation, doubt, faith, want of faith, memory, forgetfulness, shame, reflection, fear, all this is mind. Therefore even if a man is touched on the back, he knows it through the mind."(21) "Sight is inseparable from the seer. Smelling is inseparable from the smeller. Speaking is inseparable from the speaker. Tasting is inseparable from the taster.

Thinking is inseparable from the thinker. Touching is inseparable from the toucher. Knowing is inseparable from the knower.”(22) But—“ Beyond the senses are the objects, beyond the objects there is the mind.”(23) “ Great are the senses, greater than the senses is the mind. The nose, the tongue, and the eye, the skin, the ear, and the understanding also, do not apprehend doubt, the mind apprehends it.”(24)

The mind is recognized as having no perception without the senses. “ The nose and the tongue, and the eye, and the skin, and the ear as the fifth, mind and understanding, these seven should be understood to be the causes of (the knowledge of) qualities.” While “ Smell, and taste, and color, sound and touch as the fifth, the object of the mental operation and the object of understanding, these seven are the causes of action.”(25)

The rôle of speech in the putting to use of the mental perceptions is analyzed in detail. “ The mind excites the fire of the body, that fire stirs the breath, and the breath moving in the chest produces a low sound.”(26) “ Mind created speech. Speech created breath.”(27) Hence “ mind is fastened to breath,”(28) and “ mind, breath and speech belong together.”(29) “ Speech is his (the breath’s) rope. The names the knots. Thus by his speech as by a rope, and by his names as by knots, all this is bound.”(30) “ Mind is better than speech,”(31) because it sets in motion the actions of the individual. “ We first conceive with the mind indeed, and then we utter with speech.”(32) “ Now speech is indeed smaller than mind; for mind is by far the more unlimited, and speech is by far the more limited (of the two).”(33) Mind and speech are represented as engaging in a dispute in regard to this point. Both said—

“ I am excellent.” “ Mind said, ‘ Surely I am better than thou, for thou dost not speak anything that is not understood by me; and since thou art only an imitator of what is done by me and a follower in my wake, I am surely better than thou! ’ Speech said, ‘ Surely I am better than thou, for what thou knowest, I make known, I communicate! ’ ” Then they appealed to Pragapati, the creator, who said: “ Mind is indeed better than thou (speech), for thou art an imitator of its deeds and a follower in its wake; and inferior, surely, is he who imitates his better’s deeds, and follows in his wake.”(34)

Elsewhere it is written, “ Speech speaks naught but what is conceived by the mind,”(35) “ were it not for the mind, speech would indeed talk incoherently.”(36) Speech is the daughter of the mind. By means of speech one thinks everything here.(37) No one

(understands) those who think in their mind.(38) Speech makes us understand everything.(39) "Whatever sound there is, that is speech. Speech is indeed intended for an end or object, it is nothing by itself."(40) "Now these two, mind and speech, whilst being one and the same are, as it were, distinct from each other."(41) "Now whatever one thinks in his mind of that he speaks with his speech, and what he speaks with his speech, that one hears with one's ears."(42) "The seed of the heart is the mind. The seed of the mind is speech. The seed of speech is action."(43) "They harness the mind and they harness the thoughts—for it is thereby (by 'readiness of speech') that people seek to make a living in accordance with their respective intelligence."(44)

The ancient Hindus believed that "everything here is subservient to the mind."(45) "It is by the mind that everything here (that is obtained) is obtained."(46) "Mind alone is the cause of bondage and liberty for men."(47) Hence the most learned is the strongest.(48) "Learning, wealth, age, relationship, and occupation must be honored. (But) each earlier named (quality) is more venerable than (the succeeding ones)." (49)

"The mind is the instrument of knowledge."(50) "—greater than the mind is understanding—."(51) "—beyond the mind there is the intellect—."(52) "When one perceives, then one understands. One who does not perceive does not understand. Only he who perceives, understands."(53) "First sight, then thought,—thought sprang up when there was hearing, or taste, or smell, or touch."(54) The organ of sense is the organ of apprehension, the mind determines the perception.(55) Hence—"Restraint of the mind implies restraint of the senses,"(56) and "his mind is steady whose senses are under his control."(57) "The mind yokes the senses as a charioteer (yokes) good horses."(58)

Continuing into the metaphysical aspects of the mind it is written that "there is no end for knowledge."(59) "Before knowledge is ripe there is no understanding."(60) "Sheep and goats, oxen and buffaloes, camels and asses have reasoning, but wisdom they have not."(61) "The characteristic of mind is meditation."(62) "What is the characteristic mark of sensation? The being experienced—and enjoyed. What is the distinguishing characteristic of idea? Recognition.(63) What is the distinguishing characteristic of investigation? Threshing out, again and again."(64) "Does memory—always arise subjectively, or is it stirred up by suggestion from outside? Both the one and the other.(65) In how many ways—does

memory spring up? In sixteen ways. That is to say: by personal experience—or by outward aid—or by the impression made by the greatness of some occasion—by the impression made by joy—or by the impression made by sorrow—or from similarity of appearance—or by difference of appearance—or by the knowledge of speech—or by a sign—or from effort to recollect—or by calculation—or by arithmetic—by reference to a book—or by a pledge—or by association.”(66)

Of mental attributes Will is said to be better than mind because it directs the mind. Consideration or judgment is better than the will because it determines the way of willing. Reflection is better than judgment because it is the basis thereof. The reward of reflection is repose. Understanding or comprehension is better than reflection.(67)

Turning now from the mind to the products associated with the instincts and the emotions pithy statements are encountered. Thus of the reproductive impulse it is written that “man is bound to wish for offspring.”(68) “The heart of the lusty male hankers after the women,”(69) but by the wiles of women a man becomes “ensnared as a fly is caught on glue.”(70) The feeding impulse is implicitly set apart in the statement that the breast is given to the new-born for an appeasement,(71) and in the idea that “hunger and thirst only are a kind of understanding.”(72) The result of the gratification of this instinct is noted in the fact that “when one is satiated by food, he feels like one who has succeeded.”(73)

Intuition is suggested in the statement that certain knowledge is only possessed by women,(74) and that “even—a calf finds its mother among a thousand (cows).”(75)

Of flight and fear it is written that “the cow—runs away for fear,”(76) “birds start in fear from the eagle,”(77) and “the wild animals of the forest start in fear from man.”(78) Impotent is “one jealous—one timorous.”(79) “If a man is timorous, he fails when he is about to approach his wife: such a feeble man shall be stirred up by bringing before him other men’s wives or young maidens.”(80) The effects of fear are described, thus—“My limbs droop down; my mouth is quite dried up; a tremor comes on my body; and my hairs stand on end—; my skin burns intensely;—my mind whirls round, as it were.”(81) Fear makes Pragapati become clay and water.(82) “Then there was terror, then stood the hair on end.”(83) A man is described as being “—confused and terrified, anxious and beside himself in an agony of fear.”(84) Another was “frightened, terri-

fied, alarmed, seized with a feeling of horripilation all over the body, and agitated in mind." (85) "Space inspires terror." (86)

The psycho-physiological effects of guilt and deceit are well depicted. Thus—"A false witness may be known by his altered look, by his countenance changing color and by his talk wandering from the subject." (87) "One who, weighed down by the consciousness of guilt looks as if he was ill, is constantly shifting his position, and runs after everybody. Who walks irresolutely and without reason, and draws repeated sighs; who scratches the ground with his feet, and who shakes his arm and clothes. Whose countenance changes color, whose forehead sweats, whose lips become dry, and who looks above and about him. Who makes long speeches which are not to the purpose as if he were in a hurry and without being asked; such a person may be recognized as a false witness." (88) Yet "liars may have the appearance of veracious men, and veracious men may resemble liars." (89) Additional evidence is that "—the voice falters, or the features look suspicious." (90)

The distinctiveness of self-abasement and self-assertion is found in the characterization of "the people (as) the imitators, the followers of the nobility," (91) and the statement that "a man believes himself a hero as long as he does not behold the foe," (92) while the "timid of the bold" are the prey. (93)

Possession of the acquisitive impulse is recognized in the statement that "the hair of an aging man shows signs of age, the teeth of an aging man show signs of age, (but) the desire to live and the desire for wealth do not decay within an aging man." (94)

Passion, anger, and darkness are one. (95) Strength and fury are associated. (96) "From desire anger is produced; from anger results want of discrimination; from want of discrimination, confusion of memory; from confusion of memory, loss of reason." (97) Anger is a destroying fault. (98)

The thesis is developed that the emotions prevent realization of the ultimate good. Anger, exaltation, envy, lust, hatred, passion, and the unrestricted senses, are all factors in this frustration. (99)

Pleasure and displeasure are frequently dealt with. (100) The pain and pleasure principle is noted as basic. (101) "Everything that depends on others (gives) pain, everything that depends on oneself (gives) pleasure; know that this is the short definition of pleasure and pain." (102) "Pleasure is produced from a mental operation, and it is also produced from a sound, and (it) is also produced from taste, and (it) is also produced from color, and (it) is

also produced from touch, and (it) is also produced from smell."(103) "The five orders of pleasant things (are) : sounds, colors, smells, tastes, and feelings of touch."(104) "What is called pleasure on account of the absence of pain, is of a transient nature."(105) The "reward lasts only as long as the pleasure lasts."(106) "He who knows animal existence knows pain."(107) "Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain—."(108) The twenty-two troubles are : hunger, thirst, cold, heat, gad-flies and gnats, nakedness, discontent, women, erratic life, place for study, lodging, abuse, corporeal punishment, to ask for something, to be refused, illness, pricking of grass, dirt, kind and respectful treatment, understanding, ignorance, and righteousness.(109)

The physiological basis of pleasure and pain is outlined by the statement that "the contacts of the senses—produce cold and heat, pleasure and pain."(110) "Pleasure and pain (result) from contact of soul, sense, mind and object."(111) "He enjoys objects by means of the five reins (senses)." The pretty analogy here is that the perceptive organs (ear, skin, eye, tongue, nose) are his reins; the active organs (tongue for speaking, hands, feet, anus, generative organ) his horses; the body his chariot, the mind the charioteer, and the whip the temperament. "Driven by that whip, this body goes round like the wheel driven by the potter."(112) Hence the desirable state is to recognize the Self as different from the body "then neither pleasure nor pain troubles him."(113) For really "what is the use of the enjoyment of pleasures in this offensive pithless body—assailed by lust, hatred, greed, delusion, fear, anguish, jealousy—grief—and other evils."(114)

Terror, fright and anguish are causes of emaciation.(115) "People grieve from selfishness, perpetual care kills them—."(116) Health is associated with steadiness and equanimity. Contentedness is the greatest of riches.(117) Rapture is heart-widening.(118)

The bad effects of grief are noted. Thus—"Bavari became sorrowful,—he wasted away taking no food."(119) "Not from weeping nor for grieving will any one obtain peace of mind; on the contrary the greater his pain will be, and his body will suffer.—He will be lean and pale, hurting himself by himself."(120) The desirability of freedom from sorrow and fear and the advisability of pleasant surroundings for pregnant women is noted.(121)

The emotional disturbances incident to pregnancy are recorded in the statement that "pregnant women order their husbands about like

slaves to fulfil their cravings,"(122) and that "a cow doth beget portentiously twins, growling and cross."(123)

Concluding this phase of the conceptual psychology of the early Hindus it is fitting to record the fact that the basic elements were considered as devoid of human sentiments. Thus—"Fire has no pity, neither mercy. Water—is not disturbed."(124)

The germs of an experimental psychology are to be found in the records of the ancient Hindus. Thus—"Attributes are, color, taste, smell and touch—understanding, pleasure and pain, desire and aversion, and volitions."(121) "External perception (takes place), in respect of an object possessing magnitude, by means of its possession of that which is composed of more substances than one, and by means of its color."(122) Visual evidence is preferred to aural.(123) "If there were no objects there would be no subjects, and if there were no subjects there would be no objects. Let no man try to find out what mind is, let him know the thinker." "Let no man try to find out what action is, let him know the agent."(124) "Action in hand (is produced) by means of conjunction with, and volition of, the soul."(125)

"Now the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized when the drum is seized or the beater of the drum. And the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized when the shell is seized, or the blower of the shell."(126)

The influence of age in the development of stability is noted in the statement that—"A person under twenty years—cannot endure coldness and heat, hunger and thirst, vexation by gadflies and gnats, by storms and sunshine, and by reptiles: (he cannot endure) abusive offensive language: he is not able to bear bodily pains which are severe, sharp, grievous, disagreeable, unpleasant and destructive to life: whilst a person that has twenty years of age—can endure—."(127)

The power of the will to shape the personality is expressed in the quotation—"man is a creature of will. According to what his will is in this world, so will he be when he has departed this life."(128)

The conceptual psychology was not limited to observation and comment upon physiological psychology and metaphysical psychology. Many of the basic principles upon which Freudian psychology rests were well known centuries before the advent of this teacher. The present resurgence of this age-old knowledge is but an exemplification

of the aphorism that "lost learning comes back,"(129) and the fact that "immortality depends on truth."(130) Read what was written by the ancient Hindu philosophers.

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts."(131) "What a man thinks, that he is; this is the old secret."(132) "Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list—."(133)

"From the six senses proceeds contact: from contact proceeds sensation: from sensation proceeds longing: from longing proceeds striving,"(134) "A person consists of desires. And as is his desire so is his will; and as is his will so is his deed; and whatever deed he does that will he reap."(135) "Not a single act here (below) appears ever to be done by a man free from desire: for whatever (man) does, it is (the result of) the impulse of desire."(136) "The more you get the more you want; your desires increase with your means."(137) "All desires dwell in the mind, for with the mind he conceives all desires. All desires dwell in the one (mind), the other (speech) yields all desires. Speech yields all desires, for with speech he declares all desires."(138) "Freedom from desires is, as it were, the highest prize,"(139) for "Desire is never extinguished by the enjoyment of the desired objects; it only grows stronger."(140) "True desires, however, are hidden by what is false; though the desires be true, they have a covering which is false."(141)

Reminiscence and dreaming are correlated. They result—"from a particular conjunction between the soul and the mind, and also from impression or latency."(142) "It is a suggestion—coming across the mind, which is what is called a dream."(143) "There that god (the mind) enjoys in sleep greatness. What has been seen, he sees again; what has been heard, he hears again; what has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, enjoyed and not enjoyed, he sees it all; he, being all, sees."(144) "When a man sleeps here—he becomes united with the true. He is gone to his own (self)." (145) Sleep is an intermediate state between this world and the other.(146) "When in that intermediate state, he sees both these states together, the one here in this world and the other in the other world." "And when he falls asleep, then after having taken away with him the material from the whole world, destroying and building it up again, he sleeps (dreams) by his own light. In that state the person is self-illuminated." "But when he moves about in sleep (and dreams),

then these are his worlds. He is, as it were, a great king, a great Brahmana; he rises, as it were, and he falls. And as a great king might keep in his own subjects, and move about according to his pleasure, within his own domain, thus does that person (who is endowed with intelligence) keep in the various senses and move about according to his pleasure, within his own body." (147) "There are no (real) chariots in that state, no horses, no roads, but he himself sends forth (creates) chariots, horses and roads. There are no blessings there, no happiness, no joys, but he himself sends forth (creates) blessings, happiness and joys. There are no tanks there, no lakes, no rivers, but he himself sends forth (creates) tanks, lakes and rivers. He indeed is the maker. After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). (148) Going up and down in his dreams, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends), or seeing terrible sights. People may see his playground (the body), but himself no one ever sees. Some people say—'What he sees while awake, that only he sees when asleep,' " but by self illumination. (149) In sleep under the domination of the unfettered self, one is free from desires, free from evil, and free from fear. (150) "As a falcon or any other swift bird, after he has roamed about here in the air, becomes tired, and folding his wings is carried to his nest, so does that person hasten to that state where when asleep, he desires no more desires, and dreams no more dreams." (151) "Then (in sleep) a father is not a father, a mother not a mother. The worlds not the worlds. Then a thief is not a thief, a murderer not a murderer." (152) "A man awakened does not see what he has met with in sleep." (153)

Dreams are shaped by the Self, (154) for—"all this rests in the highest Atman. The earth and its subtile elements, the water and its subtile elements, the light and its subtile elements, the air and its subtile elements, the ether and its subtile elements; the eye and what can be seen, the ear and what can be heard, the nose and what can be smelted, the taste and what can be tasted, the skin and what can be touched, the voice and what can be spoken, the hands and what can be grasped, the feet and what can be walked, the mind and what can be perceived, intellect and what can be conceived, personality and what can be personified, thought and what can be thought, light and what can be lighted up," all rest in the Atman. (155)

"When a man dreams a dream, is he awake or asleep? Neither

the one—nor yet the other. But when his sleep has become light, and he is not yet fully conscious, in that interval is it that dreams are dreamt. When a man is in deep sleep—his mind has returned home, and a mind thus shut in does not act, and a mind hindered in its action knows not the evil and the good, and he who knows not has no dreams. It is when the mind is active that dreams are dreamt.”(156) “The light ‘Monkey’s Sleep’ in which a man still guards his scattered thoughts—that is the middle of sleep. And it is in the middle stage—that dreams are dreamt.”(157) Now—“There are six kinds of people who see dreams—the man who is of windy humor, or of a bilious one, or of a phlegmatic one, the man who dreams dreams by the influence of a god, the man who does so by the influence of his own habits, and the man who does so in the way of prognostication.”(158)

Translation of a group of fourteen dreams is given verbatim since they are classical examples of symbolization the essential significance of which is recognized by the original recorder.

“Taking fits of sleep between sleeping and waking, and having seen the following fourteen dreams :

“1. Then Trisala saw in her first dream a fine, enormous elephant, possessing all the lucky marks, with strong thighs and four mighty tusks; who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moonbeams, or spray of water, or the silver mountain; whose temples were perfumed with fragrant musk-fluid, which attracted the bees; equalling in dimensions the best elephant of the king of the gods; uttering a fine deep sound like the thunder of a big and large rain cloud.

“2. Then she saw a tame, lucky bull, of a whiter hue than that of a mass of petals of the white lotus, illumining all around by the diffusion of a glory of light; (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs; whose body was firm, well made, muscular, compact, lovely, well-proportioned, and beautiful; whose horns were large, round, excellently beautiful, greased at their tops, and pointed; whose teeth were all equal, shining and pure. He foreboded innumerable good qualities.

“3. Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face; a delightful and beautiful lion whiter than a heap of pearls; who had strong and lovely fore-arms, and a mouth adorned with round, large and well-set teeth; whose lovely lips, splendid through their proportions, and soft like

a noble lotus, looked as if they were artificially ornamented; whose palate was soft and tender like the petals of the red lotus, and the top of whose tongue was protruding; whose eyes were like pure lightning, and revolved like red-hot excellent gold just poured out from the crucible; (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality; whose erect well-shaped and well-grown tail was flopping; the tops of whose nails were deeply set and sharp; whose beautiful tongue came out of his mouth like a shoot of beauty.

“ 4. Then she, with the face of the full moon, saw the goddess of famous beauty, Sri, on the top of Mount Himavat, reposing on a lotus in the lotus lake, anointed with water from the strong and large trunks of the guardian elephants. She sat on a lofty throne. Her firmly placed feet resembled golden tortoises, and her dyed fleshy, convex, thin, red, smooth nails were set in swelling muscles. Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent; her round and well-formed legs were adorned with the Kuruvinavarta, and her knees with dimples. Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft and downey. Her waist, which contained the three folds, could be encompassed with one hand. On all parts of her body shone ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold. The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls. She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a necklace of jewels with a string of Dinaras, and a trembling pair of earrings, touching her shoulders, diffused a brilliancy; but the united beauties and charms of these ornaments were only subservient to the loveliness of her face. Her lovely eyes were large and pure like the water lily. She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself. Her glossy, black, thick, smooth hair hung down in a braid.

“ 5. Then she saw coming down from the firmament, a garland charmingly interwoven with fresh Mandara flowers. It spread the delicious smell of Kampaka, Asoka, Naga, Punnaga, Priyangu, Sirisha,

Mudgara, Mallika, Gati, Yuthika, Ankolla, Korantakapatra, Dam-anaka, etc.; and perfumed the ten divisions of the universe with its incomparably delightful fragrance. It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid, beautiful embellishments of many colors. Towards it came humming swarms of different kinds of bees, and filled with their sweet noise the whole neighborhood.

“6. And the moon: white as cow-milk, foam, spray of water, or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphaeas, adorning the night, resembling the surface of a well-polished mirror. She was of white hue, like a flamingo, the star’s head ornament, the quiver of cupid’s arrows, raising the waters of the ocean, burning as it were disconsolate people when absent from their sweethearts, the large, glorious, wandering head-mark of the celestial sphere-beloved in heart and soul by Rohini. Such was the glorious, beautiful resplendent full moon which the queen saw.

“7. Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Asoka, the open Kimsuka, the bill of a parrot, or the Gungardha, the adorer of the lotus groups, the marker of the starry hosts, the lamp of the firmament, throttling as it were the mass of cold, the illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who disperses evildoers that stroll about at night, who stops the influence of cold, who always circles around Mount Meru, whose thousand rays obscure the luster of other lights.

“8. Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders. It was fastened to a golden staff with a tuft of many soft and waving peacock’s feathers of blue, red, yellow, and white colors, and seemed as if it would pierce the brilliant, celestial sphere, with the brilliant lion on its top, who was white like crystal, pearl mother, Anka-stone, Kunda flowers, spray of water, or a silver cup.

“9. Then she saw a full vase of costly metal, splendid with fine gold, filled with pure water, excellent, of brilliant beauty, and shining with a bouquet of water lilies. It united many excellencies and all auspicious marks, and stood on a lotus (shaped foot), shining with excellent jewels. It delighted the eyes, glittered and illumined all

about; it was the abode of happy fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowers of all seasons.

“ 10. Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun. It abounded with swarms of aquatic animals, and fed fishes. It was large and seemed to burn through the wide spreading, glorious beauty of all kinds of lotuses. Its shape and beauty were pleasing. The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, Krakavokas, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls. It was a sight, pleasing to the heart and the eye.

“ 11. Then she whose face was splendid like the moon in autumn, saw the milk-ocean equalling in beauty the breast of Lakshmi, which is white like the mass of moon-beams. Its waters increased in all four directions, and raged with everchanging and moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing (tails) of great porpoises, fishes, whales, and other monsters of the deep. Its agitated waters were in great uproar, occasioned by the vortex Gangavarta, which the vehemence and force of the great rivers produced; they rose, rushed onwards and backwards, and eddied.

“ 12. Then she saw a celestial abode excelling among the best of its kind, like the lotus (among the flowers). It shone like the morning sun’s disk, and was of a dazzling beauty. Its thousand and eight excellent columns (inlaid with) the best gold and heaps of jewels diffuses a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered. It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabinas, Yaks, Samsatkas, elephants, shrubs, and plants. There the Ghandharvas performed their concerts, and the din of the drums of the gods, imitating the sound of big and large rain-clouds, penetrated the whole inhabited world. It was highly delightful through curling, scented fumes of black aloe, and the finest Kundurukka and Turushka, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lustre, delighting the best of gods, and affording joy and pleasure.

“ 13. Then she saw an enormous heap of jewels containing Pulaka, Vagra, Indranila, Sasyaka, Karketana, Lohitaksha, Marakata, Prabala, Saugandhika, Sphatika, Hamsagarbha, Angana, and Kandrankanta. Its base was on the level of the earth, and it illuminated with its jewels even the sphere of the sky. It was high and resembled Mount Meru.

“ 14. And a fire. She saw a fire in vehement motion, fed with much shining and honey-colored ghee, smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other, and the blaze of its flames appeared to bake the firmament in some places.”

After having seen these fine, beautiful, lovely, handsome, dreams, the lotus-eyed queen awoke on her bed while the hair of her body bristled for joy. Every mother of a Tirthakara sees these fourteen dreams in that night in which the famous Arhat enters her womb. The meaning is “ O beloved of the gods, you have seen illustrious dreams, you will give birth to a lovely handsome boy, who will be the ensign of our family, the lamp of our family, the crown of our family—” (159)

Other comments of psychoanalytical significance are found scattered here and there. Thus—“ If in his dream he sees a woman, let him know this to be a sign that his sacrifice has succeeded.” (160)

The idea of intra-uterine consciousness and the effect of the trauma of birth were recognized. Thus it is written—of one’s—“ having to suffer (as an embryo) pain from the cold and hot (food and drink which his mother happens to have taken).”—“ Of the dreadful pain which he has to suffer at the time of his birth, while the embryo is coming forth from the narrowness of the womb.” (161)

“ The fetus becoming possessed of consciousness moves about its limbs.” (162) “ When in the womb the first thought rises up (in the nascent being), the first consciousness manifests itself. According to this the (true) birth should be reckoned.” (163)

Now it is frequently and insistently stated in the ancient Hindu literature that the womb is the home, the safe refuge. (164) The question is here suggested as to how far the development of the idea of salvation through escaping the cycle of rebirths (a basic concept of Hindu theology) is a defense reaction against the Oedipus complex. That this latter was tacitly if not openly recognized is evidenced in the command—“ let him not slay, when he grows up, his father, let him not injure the mother that hath begotten

him,(165) and in the statement that "father and son part company"(166) as a natural stage in familial development. The answer to this problem I will leave to the professional interpreters.

Knowledge of the effect of catharsis is indicated. Thus it is written—"When confessed, the sin becomes less, since it becomes the truth."(167)

"Lusts have been declared by the Blessed One to be of short taste, full of pain, and full of despair, things wherein the danger is great. Lusts have been declared by the Blessed One to be like the bones of a skeleton, full of pain, and full of despair, wherein the danger is great. Lusts have been declared by the Blessed One to be like lumps of raw meat,—to be like torches made of a wisp of hay,—like a pit full of live coals,—like the visions of a dream,—like a beggar's portion,—like the fruits of trees,—like the sword and the slaughter house,—like darts and clubs,—like snakes and creeping things, full of pain and full of despair, things wherein the danger is great."(168) "—A man would go mad from excessive lust."(169)

Health and disease are prognosticated from dreams,(170) thus—"next come the dreams. If he sees a black man with black teeth, and that man kills him; or a bear kills him; a monkey jumps on him; the wind carries him along quickly; having swallowed gold he spits it out; he eats honey; he chews stalks; he carries a red lotus; he drives with asses and boars; wearing a wreath of red flowers, he drives a black cow with a black calf facing the south." "So is it. He will die."(171)

While sex symbolization in Hindu literature has been noted by many scholars, it may not be amiss to record here some outstanding examples and where they may be found. The thumb and great toes are taken as male, the fingers and toes as female.(172) The ears are male and the eyebrows female. Lips are male and nostrils female. Teeth are male and the tongue is female. Seed (semen) is represented by clotted curds, because seed is milk. Rice is seed. Butter means seed because butter comes from the teats through milk.(173, 174, 175) The anatomical symbolism responsible for this association is apparent.

Psychopathic trends and conditions were recorded and recognized by the ancient Hindus. A healthy mind in a healthy body is mentioned.(176) If a man is indiscreet in diet "he engages in unreasonable (acts), such as hanging (oneself)." (177) The uselessness of mindless persons is noted.(178) "Persons afflicted with a chronic or acute disease, or idiotic or mad—" (179) are incapable of inherit-

ing. Madness is also a basis of inadequacy for marriage.(180) Incendiaryism is noted.(181) Mention is made of a "disease not human." The man "went to a place where swine were slaughtered, and ate the raw flesh, and drank the blood. Thereby his sickness abated."(182) A fool is one with the mind gone.(183) The mind unquiet is madness.(184) "Fools dwelling in darkness, wise in their own conceit—go round and round, staggering to and fro, like blind men led by the blind."(185) One "insane and out of his mind" may be cured at times. Memory of acts committed while insane may be lost entirely or remembered as in a dream.(186) "When the intellectual ailment has been purified, the whole nature becomes purified."(187)

"There are to be seen in the world—men who have become women, and women who have become men."(188)

Incest receives considerable notice. Thus, in a creation myth the source of living beings was the incestuous relation between Pragapati and his daughter, the Dawn.(189) "Sexual connection with one's mother, or daughter, or daughter-in-law, are crimes in the highest degree."(190) "Sexual connection with the wife of a paternal uncle, of a maternal grandfather, of a maternal uncle, or of a father-in-law, are crimes."(191) "And so is sexual intercourse with the father's or mother's sister and with one's own sister." "Incestuous connection with relations born from the same womb as one's mother or father, and with offspring of such persons" are noted as crimes.(192) Cohabitation with female relatives of the mother or father within six degrees is prohibited (likewise with sisters and female offspring).(193) "A mother, mother's sister, mother-in-law, maternal uncle's wife, father's sister, paternal uncle's (wife), friend's wife, pupil's wife, sister, sister's friend, daughter-in-law. Daughter, spiritual teacher's wife, Sagotra relation, one come to him for protection, a queen, a female ascetic, a nurse, an honest woman, and a female of the highest caste. When a man carnally knows any of these (twenty) women he is said to commit incest. For that crime no other punishment than excision of the organ is considered (as sufficient atonement)." (194) "One should not sit in a lonely place with one's mother, sister, or daughter; for the senses are powerful, and master even a learned man."(195)

Sodomy is remarked. Thus—"a bestial crime committed with a cow,"(196) and "a bestial crime committed with cattle (other than cows)"(197) are noted, and "when a man has sexual connection with (small) cattle he shall—pay a fine."(198)

Fellatio, pederasty and cunnilingus were noted as perversions and criminal.(199) Thus—"intercourse by the mouth (with an out-caste)" entails immediate loss of caste.(200) But by inference the crime is not so great if committed with a man of equal caste. "(Sexual connection) with a man or (unnatural connection with a woman)" are crimes. "A damsel who pollutes (another) damsel—" and "a woman who pollutes a damsel—" are to be punished.(201) "A man who has committed a bestial crime, or an unnatural crime with a female, or has had intercourse in water—" shall do penance. "A twice-born man who commits an unnatural offense with a male—" shall do penance.(202) Carnal desire for a eunuch is mentioned.(203)

Coprophagy is noted.(204) Thus "—if he has eaten it intentionally, or (has swallowed) semen, ordure, or urine—" he must perform a penance.(205) "(Expiation is prescribed) for swallowing ordure, urine, and semen."(206) "A pig leaves a trough filled with grain to feed on feces."(207)

Masturbation is a crime. "(For wasting his manhood) in the air" one must do a penance.(208)

"After an involuntary effusion of semen during sleep, a twice-born student must bathe (on the next morning)—and mutter three times the mantra—'Again shall my strength return to me'."(209) This involuntary discharge is said to be due to sleep, fear or illness.(210)

This completes the data collected from the ancient Hindu literature as provided in The Sacred Books of the East series of Professor Müller. The record is an imposing one, showing as it does a wide range of knowledge in the field of psychology as well as significant interpretative comments. Its significance lies in the demonstration of the recognition of basic principle ages ago and that the present resurgence is but the expansive echo of what was known to the thinking observers of past centuries.

#### REFERENCES

Table of the abbreviations used in the citation references together with the volume number of Müller's Sacred Books of the East in which the original is to be found:

- Ait.—Aitareya Aranyaka Upanishad. Vol. 1.
- Anug.—Anugita. Vol. 8.
- Apast.—Apastamba. Vol. 2.
- Arth.—Artharva Veda. Vol. 42.
- Bhag.—Bhagavadgita. Vol. 8.
- Brih. Up.—Brihadaranyaka Upanishad. Vol. 15.
- Dhamm.—Dhammapada. Vol. 10.

Gaina. Ak.—Akaranga Sutra. Vol. 22.  
 Gaut.—Gautama. Vol. 2.  
 Kalpa—Kalpa Sutra. Vol. 22.  
 Katha—Katha Upanishad. Vol. 15.  
 Kaus.—Kavshitaki Upanishad. Vol. 1.  
 Khand.—Khandogya Upanishad. Vol. 1.  
 Kulla.—Kullavaga. Vols. 17 and 20.  
 Maha.—Mahavagga. Vols. 13 and 17.  
 Maha. P.—Maha-Parinibbana Sutta. Vol. 11.  
 Mait.—Maitrayana-Brahmana. Vol. 15.  
 Manu—Laws of Manu. Vol. 25.  
 Milinda—Vols. 35 and 36.  
 Narada—Vol. 33.  
 Prasna—Prasna Upanishad. Vol. 15.  
 Sadd.—Saddharma Pundarika. Vol. 21.  
 Sanat.—Sanatsugatiya. Vol. 8.  
 S. B.—Satapatha Brahmana. Vols. 12, 26, 41, 43 and 44.  
 Sutta Nip.—Sutta Nipata. Vol. 10.  
 Sutrak.—Sutrakritanga Sutra. Vol. 45.  
 Svetas.—Svetasvat. Vol. 15.  
 Tala.—Talavakara Upanishad. Vol. 1.  
 Utta.—Uttaradhyayana Sutra. Vol. 45.  
 Vas.—Vasistha. Vol. 14.  
 Vishnu—The Institutes of Vishnu. Vol. 7.  
 Mund.—Mundaka Upanishad. Vol. 15.  
 Vais.—Vaisesika Sutras of Kanada. Vol. VI of The Sacred Books of the Hindus. Ed. by B. D. Basu. Allababad. 1911.

## CITATION REFERENCES

1. S. B., 10, 5, 3, 1.
2. Manu, 1, 74-75.
3. Ait., 2, 1, 7, 7.
4. Vais., 1, 1, 5.
5. Vais., 7, 1, 23.
6. Anug., 28.
7. Tala., 1, 6.
8. Manu, 1, 5; 6; 12; 14.
9. Brih. Up., 6, 1, 5.
10. S. B., 10, 1, 3, 4.
11. Brih. Up., 3, 1, 9.
12. Arth., 10, 19, 53, 7.
13. S. B., 4, 4, 1, 7.
14. S. B., 5, 1, 4, 8.
15. Kaush., 2, 1.
16. Brih. Up., 1, 3, 16.
17. Anug., 16.
18. S. B., 6, 7, 1, 21.
19. Manu, 12, 4.
20. Khand., 1, 7, 3.
21. Brih. Up., 1, 5, 3.
22. Brih. Up., 4, 3, 23-30.
23. Katha., 1, 3, 10.
24. Bhag., 3.
25. Anug., 10.
26. Mait., 7, 11, 4.
27. S. B., 10, 5, 3, 4-5.
28. Khand., 6, 8, 2.
29. Khand., 6, 8, 2.
30. Ait., 2, 1, 6, 1.
31. Khand., 7, 3, 1.
32. Ait., 3, 1, 1, 7.
33. S. B., 1, 4, 4, 3.
34. S. B., 1, 4, 5, 8-11.
35. S. B., 4, 6, 7, 19.
36. S. B., 3, 2, 4, 11.
37. S. B., 8, 1, 2, 7.
38. S. B., 4, 6, 7, 5.
39. Khand., 7, 2, 1.
40. Brih. Up., 1, 5, 3.

41. S. B., 11, 3, 1, 1.  
 42. S. B., 12, 9, 1, 13.  
 43. Ait., 2, 1, 3, 1.  
 44. S. B., 3, 5, 3, 11.  
     S. B., 14, 1, 2, 8.  
 45. S. B., 4, 4, 1, 9.  
 46. S. B., 5, 4, 3, 9.  
 47. Mait., 6, 34, 11.  
 48. S. B., 4, 6, 6, 5.  
 49. Vas., 13, 56-57.  
 50. Anug., 6.  
 51. Bhag., 3.  
 52. Katha., 1, 3, 10.  
 53. Khand., 7, 18, 1.  
 54. Milinda, 2, 3, 7.  
 55. Kaus., 3, 3.  
 56. Vishnu, 72, 2.  
 57. Bhag., 2, 70.  
 58. Anug., 36.  
 59. S. B., 10, 1, 3, 4.  
 60. Milinda, 4, 4, 11.  
 61. Milinda, 2, 1, 7.  
 62. Anug., 28.  
 63. Milinda, 2, 3, 10-12.  
 64. Milinda, 2, 3, 14.  
 65. Milinda, 2, 6, 11.  
 66. Milinda, 3, 7, 1.  
 67. Khand., 7, 3, 1.  
 68. S. B., 1, 7, 2, 4.  
 69. Arth., 7, 6, 70, 1.  
 70. Utta., 8, 5.  
 71. S. B., 2, 2, 1, 1.  
 72. Ait., 2, 3, 2, 5.  
 73. S. B., 10, 3, 5, 13.  
 74. Brih. Up., 4, 5, 1.  
 75. Vishnu, 20, 47.  
 76. S. B., 3, 1, 2, 17.  
 77. Arth., 5, 5, 21, 6.  
 78. Arth., 5, 5, 21, 4.  
 79. Narada, 12, 13.  
 80. Narada, 12, 17.  
 81. Bhag., 1.  
 82. S. B., 10, 1, 3, 2.  
 83. Maha. P., 6, 18.  
 84. Milinda, 1, 43.  
 85. Sadd., 4.  
 86. Milinda, 7, 3, 28.  
 87. Vishnu, 8, 18.  
 88. Narada, I, 193.  
 89. Narada, I, 71.  
 90. Narada, Ap. 10.  
 91. S. B., 2, 5, 2, 34.  
 92. Sutrak., 1, 3, 1, 1.  
 93. Manu, 5, 29.  
 94. Vas., 30, 9.  
 95. Mait., 6, 29.  
 96. S. B., 4, 5, 3, 4.  
 97. Bhag., 2.  
 98. Apast., 1, 11, 31, 25.  
 99. Apast., 1, 8, 23, 5.  
 100. Khand., 1, 2.  
 101. Apast., 2, 9, 21, 13.  
 102. Manu, 4, 160.  
 103. Anug., 9.  
 104. Utta., 16, 10.  
 105. Vishnu, 96, 41.  
 106. Mait., 7, 9.  
 107. Gaina. Ak., 1, 3, 4.  
 108. Kaus., 3, 8.  
 109. Utta., 2, 1.  
 110. Bhag., 2.  
 111. Vais., 5, 2, 15.  
 112. Mait., 2, 6.  
 113. Khand., 8, 12, 1.  
 114. Mait., 1, 3.  
 115. S. B., 1, 6, 4, 4.  
 116. Sutta. Nip., 5, 1, 9-10.  
 117. Svetas., 2, 13.  
 118. Kalpa, 2.  
 119. Sutta. Nip., 5, 1, 9-10.  
 120. S. B., 5, 5, 4, 5.  
 121. Kalpa, 4.  
 122. Sutrak., 1, 4, 2, 15.  
 123. Arth., 7, 3, 28, 1.  
 124. Milinda, 7, 3, 12; 6.  
 125. Vais., 1, 1, 6.  
 126. Vais., 4, 1, 6.  
 127. S. B., 1, 3, 1, 27.  
 128. Kaus., 3, 8.  
 129. Vais., 5, 1, 1.  
 130. Brih. Up., 2, 4, 7-8.  
 131. Maha., 1, 49, 6.  
 132. Khand., 3, 14, 1.  
 133. Vais., 1, 38.  
 134. Sanat., 3.  
 135. Dhamm., 1, 1.  
 136. Mait., 6, 34, 3.  
 137. Dhamm., 3, 36.

- 138. Sadd., 7, 59.
- 139. Brih. Up., 4, 4, 5.
- 140. Manu, 2, 4.
- 141. Utta., 8, 17.
- 142. Ait., 1, 3, 2, 2-3: 5.
- 143. Mait., 6, 30.
- 144. Manu, 2, 94.
- 145. Khand., 8, 3, 1.
- 146. Vais., 9, 2, 6-7.
- 147. Milinda, 4, 8, 33.
- 148. Prasna, 4, 5.
- 149. Khand., 6, 8, 1.
- 150. Brih. Up., 4, 3, 9.
- 151. Brih. Up., 2, 1, 18.
- 152. Brih. Up., 4, 3, 10-11.
- 153. Brih. Up., 4, 3, 13-14.
- 154. Brih. Up., 4, 3, 21.
- 155. Brih. Up., 4, 3, 19.
- 156. Brih. Up., 4, 3, 22.
- 157. Sutta. Nip., 4, 6, 4.
- 158. Katha, 2, 5, 8.
- 159. Prasna, 4, 7-8.
- 160. Milinda, 4, 8, 36.
- 161. Milinda, 4, 8, 38.
- 162. Milinda, 4, 8, 33.
- 163. Kalpa, 4.
- 164. Khand., 5, 2, 8.
- 165. Vishnu, 96, 32-33.
- 166. Anug., 3.
- 167. Maha., 1, 75.
- 168. S. B., 5, 1, 2, 4.
- 169. Arth., 4, 6, 110, 3.
- 170. S. B., 13, 2, 4, 4.
- 171. S. B., 2, 5, 2, 20.
- 172. Kulla, 1, 32, 2.
- 173. Milinda, 4, 8, 5.
- 174. Ait., 3, 2, 4.
- 175. Ait., 3, 2, 3, 16-17.
- 176. S. B., 10, 1, 1, 8.
- 177. S. B., 9, 5, 1, 15.
- 178. S. B., 13, 1, 1, 1.
- 179. S. B., 1, 9, 2, 7.
- 180. Khand., 8, 9, 1.
- 181. Anug., 7.
- 182. Brih. Up., 4, 1, 2:4-5.
- 183. Narada, 13, 22.
- 184. Narada, 12, 37.
- 185. Vais., 14, 7.
- 186. Maha, 6, 10, 1.
- 187. Brih. Up., 6, 1, 11.
- 188. Arth., 1, 6, 111, 2.
- 189. Mund., 1, 2, 8.
- 190. Kulla, 4, 5, 1.
- 191. Khand., 7, 26, 2.
- 192. Milinda, 4, 7, 11.
- 193. S. B., 1, 7, 4, 1.
- 194. Vishnu, 34, 1.
- 195. Vishnu, 36, 4-5.
- 196. Apast., 1, 7, 21, 8.
- 197. Gaut., 21, 1.
- 198. Narada, 12, 73-75.
- 199. Manu, 2, 215.
- 200. Vishnu, 5, 42.
- 201. Vishnu, 5, 44.
- 202. Narada, 12, 76.
- 203. Vishnu, 38, 4-5.
- 204. Vishnu, 35, 5.
- 205. Manu, 8, 369-370.
- 206. Manu, 11, 174-175.
- 207. Utta., 32, 102; 16.
- 208. Apast., 1, 7, 21.
- 209. Manu, 4, 222.
- 210. Vais., 20, 20.
- 211. Utta., 1, 5.
- 212. Vishnu, 53, 4.
- 213. Vishnu, 28, 51.
- 214. Gaut., 23, 20.

## SPECIAL REVIEW

### LANGUAGE AND THOUGHT, JUDGMENT AND REASONING OF THE CHILD\*

By WILLIAM A. WHITE

Two outstanding and glaring assumptions have in the past prevented any real understanding of the thought processes of the child and their evolution, unfolding into those of the adult, as depending upon genetic laws of development. These assumptions were, first, that the child was a small adult and that to so consider him was an adequate envisagement of him as a functioning organism. In examining the child mind, therefore, the mistake was made of subjecting it to adult standards. And second, it was assumed that the progressive development of the child mind was in the main a process of addition of new facts along the path of experience and the subtraction of certain errors, also the result of experience, instead of realizing that the child mind is a different kind of mind, that the child thinks in a different way, the quality of its thought and the process of its thinking differing from the developed adult mind.

While language and thought are obviously related and the study of one cannot be divorced completely from the study of the other, still we find in this connection another assumption that interferes with our understanding of language; namely, that the sole function of language is to communicate thought. Aside from certain reflex sounds associated with certain states of the body such as the cry of pain and the interjections such as "brrr" indicative of cold or chilliness, and the onomatopoeias such as "bang," "crash," "snap," "hiss," "roar," "chirp," "quack," etc., there is the whole field of the evocative function of speech; that is, the use of speech to evoke a certain desired state in another, such as the cry of the child or patient producing anxiety and solicitous care in mother or nurse. And then while language is used largely as a tool for social intercourse it is certainly not so used when one talks to himself, and when

\* Jean Piaget: *The Language and Thought of the Child and Judgment and Reasoning in the Child*. Published by Harcourt, Brace & Company, Inc., New York, 1926 and 1928, respectively.

apparently so used, careful examination and analysis will show that, like our face and our clothes, it is a masked expression that we hide behind. We want others to have only a very limited access to what is going on in our inner self, and so we hold back complete expression and give out only those things we are willing that other people should possess of us.

Language and thought, judgment and reasoning, logical structure, and method of functioning all are bound up together in Piaget's studies as well as both biological and social factors. Of the biological factors, sensations and their resulting perceptions are of the greatest significance. Language must be conceived as having a broader meaning than just the spoken or written form and includes gestures, facial expression, drawings, not to mention bodily and even visceral postures and movements in general. Of the social factors it is important to bear in mind that society, usually through the intermediation of the parents, attempts to foist its forms of expression upon the child but that the child mind, in spite of appearances to the contrary, has a structure and ways of functioning of its own. Piaget's suggestion that the thought of the child lies intermediate between autistic thinking and the logical thought processes of the adult gives us, Claparède thinks,<sup>1</sup> "a general perspective of child mentality which will singularly facilitate the interpretation of its various functions."

In Piaget's second volume he has given a very full summary of his conclusions and I will follow this summary under the headings he has used.

1. *Egocentrism of thought in the child.*—The child's words are nearer to action than the adult's. With the child speech is not, at first, used to communicate thoughts but is used to accompany, reinforce, or supplement action. It is thus a part of the given action pattern. Speech at this stage has an element of what Janet has spoken of as the "cry accompanying action" from which he believes the earliest words are derived such as threats, commands, cries of anger in the fight, etc.

Language is thus not used originally for the purpose of communicating thought and correspondingly there is no effort in the early days to verify the results of thought. Thinking is at first quite fully in the service of the pleasure principle. The child's thoughts therefore need no verification, they are purely personal, he is "impervious to experience" in this "stage of belief" as Janet calls it. In this world

<sup>1</sup> Preface.

he is in full control and so quite sure of himself, a state of affairs that can exist for he never really comes in contact with the realities because he does no work but simply plays with them and believes without trying to find out the truth.

The first talk of the child is therefore cast in the form of a monologue. He has no need nor desire to communicate his thoughts and he has no doubts but that others understand him fully. Children do understand each other when they are acting but probably they do not understand each other on the verbal plane.

Obviously this state of affairs cannot continue. Social needs compel us to share the thoughts of others and this egocentric state of mind of the child soon comes into conflict with similar states in others whose interests are equally egocentric. This clash of interests forces a recognition of the realities and leads to the need for verification. Argument with others (begun by quarreling) and with ourselves, logical reasoning based on reflection is the result and the means that lead to verification and a recognition of the essential verities.

The thought of the child is intermediate between autism and socialized thought. In the monologue of the single child or the collective monologue of a group of children the speech has no social function. Each child is talking to himself quite without any effort to make the others understand and lacking any doubt but that they do. At this stage his thought in fact is incomunicable.

It is quite impossible to speak of the monologue as either preceding or as causative of the more socialized forms of language. We find here what we are beginning to see in many other situations, namely, a parallel development of a pair of ambivalent opposites. Both spring from that primary, undifferentiated state in which cries and words accompany actions and are part of the action pattern, they react upon each other, and develop together along parallel routes.

The adult thinks socially even when alone: the child thinks egocentrically even when in the company of others.

*2. The difficulties of conscious realization, and the shifting of operations on the plane of thought.*—Egocentric thought is essentially incomunicable and this characteristic implies that it is relatively unconscious. We become conscious of ourselves largely to the extent that we are adapted to other people. This process of adaptation in the formation of language is seen in its earliest stages in childhood as quarreling, which is a clash of contrary actions which progresses to primitive argument, a clash of unmotivated assertions, which in turn progresses to genuine argument, a clash of motivated assertions.

This unconsciousness of the child of what is going on in the mind is shown by his inability to explain how he arrives at certain results such as the solution of a problem. Childish reasoning resembles physical action inasmuch as one movement brings about another (the righting reflexes) without the subject being aware of the determinism that governs the situation. There is here a logic of action but not yet a logic of thought.

Claparède has shown that a consciousness of resemblance appears before a consciousness of difference. The child adopts an identical attitude, acts the same, towards like objects. He acts resemblance before thinking it. Difference, on the contrary, creates disadaptation and disadaptation is what creates consciousness.

This law of conscious realization by virtue of which the more we make use of a relation the less conscious we are of it or we become conscious in proportion to our disadaptation seems to be fundamental. So long as he continues egocentric, thinking wholly of himself, his attention is turned wholly towards the external world and action. So soon as the necessity arises for adapting to others he creates a new order of reality, a place of thought where speech, argument henceforth hold sway and operations and relations which have before been the work of action will now be handled by imagination and words. To become conscious of an operation is to make it pass over from the plane of action to that of language; it is to reinvent it in imagination in order to express it in words.

The child, consequently, whenever he transfers operations to the verbal plane meets again the same difficulties he had on the plane of action where they have now ceased to exist. Thus the evolution of intelligence is not continuous but rhythmical, phasic, due to the necessity for relearning, as a result of failure to adapt to new requirements, and forcing a shift to the verbal plane.

*3. Inability to handle the logic of relations, and narrowness of the field of attention.*—One important aspect of the child's egocentrism is that, because he can have no knowledge of anyone else's point of view his judgments are absolute. A predicative judgment such as "Paul is a boy" is possible and typical of such an egocentric state of mind. A judgment of relation such as "Paul is my brother," presupposing, as it does, at least two points of view, Paul's and mine, requires a wider field of attention inasmuch as it requires that the child be conscious of at least two objects at the same time. The egocentric child, confronted by a number of objects, deals with them one at a time. It

is a later and further development that makes it possible to deal with two or more objects at the same time and in relation to one another.

The child is therefore a realist in the sense that immediate perception is the measure of all things and that he takes his own immediate perception as absolute. Thus the boys of Geneva believe till they are seven to eight years old that the sun and the moon follow them on their walks because they are always above them and were greatly perplexed when asked which of two boys walking in opposite directions was being thus accompanied.

This realism prevents the child from seeing things as they are because he is not able to comprehend their relations. He sees them only in terms of immediate perception which is taken as absolute and then, so to speak, hypostasized.

The child may see a great many more things than we do but he can handle only one thing at a time. The structure of his scheme of attention while perhaps more plastic is narrower and less well organized. Because things are not considered in their internal relations but only as presented by immediate perception they are either conglomerated into a confused whole (syncretism) or else considered one by one in a fragmentary manner devoid of synthesis.

4. *Synthetic incapacity and juxtaposition*.—This narrowness of the field of attention explains, or is another way of stating, what constitutes a synthetic incapacity. The several elements of a proposition are juxtaposed only instead of being seen as belonging together so there is the inability to establish interference between logical classes, the inability to understand partitive relations, etc.

This is well seen in the child's drawings. The wheels, gear, and pedals of a bicycle will be drawn separately from each other, as if they had no connection. The synthetic incapacity is evident. The drawing illustrates the phenomenon of juxtaposition. It is significant that when explanation is fragmentary the drawing shows synthetic incapacity, and the age of correct causal explanation expressed verbally is also the age of correct drawing. In a quite similar way the child is unable to grasp the relation of a part to the whole.

The tendency is to juxtapose instead of synthesize. Relations are not yet understood so that the child omits such relations between his judgments as we might expect. Such words as "because" and "therefore" are omitted or replaced by "and" or "and then." Sometimes the sequence is inverted because the relation is not thought of as one of consequence. The tendency is to juxtapose classes and propositions rather than to establish their exact hierarchy.

This state of affairs, however, does not mean that the child's mind is a jumble of juxtaposed ideas and judgments without relation or connection. This is shown by the phenomenon of syncretism.

The old psychology conceived that thought was developed by a process of addition or association, whereas now we know that the reverse is more truly descriptive. Our earliest perceptions are of the general scheme which we later learn to analyze into its constituent parts. Everything is perceived together and so everything is related to everything else. The whole is understood first before the parts are separated and understanding of the details is a function of the general scheme. There is a solidarity between the details and the general scheme. First one and then the other may be emphasized and as this rhythm is repeated the details are more and more analyzed and the whole is more and more synthesized. Thus analysis and synthesis develop concurrently, an example of what I conceive to be a general law; namely, that all ambivalent opposites develop together, that is, equally and in opposite directions.

What is the relation that serves to unite those elements that have been kept apart by synthetic incapacity; that serves as a transition between juxtaposition and syncretism? When objects have been broken up and synthetic incapacity renders their synthesis impossible what gathers the juxtaposed elements into a group? M. Loquet suggests that it is a relation of membership and not of inclusion. An arm drawn alongside a mannikin is conceived by the child as "going with" the mannikin and not as "forming part of" its body.

Juxtaposition and synthetic incapacity do not mean disharmony. They are a substitute for syncretism when the unity it supplied has been broken up and no new unity formed.

The child knows neither physical necessity nor logical necessity. For him everything is connected with everything else, which amounts to quite the same thing as that nothing is connected with anything else, another example of the dependence upon each other of the opposites of an ambivalent relation.

5. *Syncretism*.—The child's mind is thus a syncretistic conglomerate out of which the pair of ambivalent opposites, analysis and synthesis, develop concurrently. All things are connected, in the mind of the child. Everything can be justified, by a wealth of allusions and implications which, however, are inaccessible because syncretism is without means of expression that would render it communicable. Egocentric thought is necessarily syncretistic and absolutistic. Syncretism is the expression of a perpetual assimilation of

everything to subjective schemes. The egocentric tendency replaces adaptation to the external world by assimilation to the self. Syncretism results in what Cousinet has described as "immediate analogy," the prompt, unhesitating identification of new objects with old schemas. "Why does the sun not fall down? Because it is hot." When a pebble is put in a glass of water the level of water rises. Why? Because the pebble is heavy. If wood is used the water rises because the wood is light.

Syncretism causes an inability to dissociate the elements of a proposition. "White dust will ne'er come out of sack of coal" is assimilated to "People who waste their time neglect their business." Accordingly these two propositions mean the same thing because coal is black and can be cleaned. Similarly, people who waste their time neglect their children, who then become black and can no longer be cleaned.

Syncretism therefore produces: immediate fusion of heterogeneous elements, and unquestioning belief in the objective interimplication of elements condensed in this way. It is thus accompanied by a tendency to justify things at any price. The child can always find a reason. The idea of chance is absent from the mind of the child and this is one of the principal reasons for the phenomenon of precausality.

6. *Transduction, and insensibility to contradiction.*—The child is ignorant of the logic of relations, juxtaposition is chosen in preference to hierarchical arrangement. The process of reasoning in the child is neither inductive nor deductive but transductive, that is, the child proceeds neither by an amplifying induction nor an appeal to general propositions which are designed to prove particular cases but moves from particular to particular by a reasoning process that never bears the character of logical necessity. For example, a child of seven asked whether the sun is alive answers: "Yes." When asked Why? says "Because it moves," but he does not rest on the general proposition that "all things that move are alive." He neither seeks to establish such a proposition nor does he assume it. In this case it cannot be that "All things that move are alive" because certain inanimate objects move, the clouds, for example, "Because the wind pushes them." The child's reasoning is thus concerned only with individual cases and does not attain logical necessity. The judgments of children before age seven to eight do not imply each other, they simply follow one another, like successive perceptions, or actions

which are psychologically determined without being logically necessitated by each other.

A child of eight says a pebble dropped in a glass of water makes the water rise because it is heavy, a piece of wood does so because it is big. Why does the child not generalize? Because he can neither handle the logic of relations nor the elementary logic of classes (logical addition and multiplication), both of which are dependent on the logic of relations.

A boy of seven and one-half says that boats float because they are light. Big boats float because they are heavy. Because of the lack of logical necessity the child considers these two instances as quite separate and distinct, as having no relation, and is wholly unconscious of the contradiction in his answers. Consciousness of contradiction arises from an awareness of mental operations and not from an observation of nature.

Advances in logic are connected with the definite diminution of egocentrism at age seven to eight. We now have the need for proof and verification appearing and the beginning awareness of the way thought moves. These are instances of the influence of social factors on the functioning of thought.

*7. Modality of child thought, intellectual realism, and incapacity for formal reasoning.*—For egocentric thought, autism, the first law is pleasure. It knows of no adaptation to reality but rather deforms reality to its purposes. Reality is infinitely plastic for autism for it is ignorant of that reality which is shared by all, which therefore destroys illusion and enforces verification. Therefore the child is not disturbed by contradictions but forgets easily and promptly a previously held contrary opinion for it has a whole scale of planes in which it may consider reality. These different planes of reality, these different modalities of the child's thought, are devoid of any sort of hierarchy and so it is easy to pass from one to the other. The child can pass swiftly from a state of belief to a state of invention or play. So probably the child finds himself in two worlds which are equally true according to whether he is in an egocentric or a socialized state of mind. For him there is not just one world of reality, the reality of the senses or of science.

This bipolar nature of reality in the child is possible because there is no demand for inner unity. It is only in relation to other people that we are obliged to unify our beliefs. The child therefore passes easily from belief to play and it is only if it remains incapable of placing itself at the point of view of others that the disparity between

objective and subjective will be seriously endangered. There are thus several realities for the child which may be equally real in turn.

There can be discovered four stages in the evolution of modality. The first lasts till the age two to three, the second extends from two to three to seven to eight, the third from seven to eight to eleven to twelve, and the fourth begins at this age. During the first stage reality is what is desired. Freud's pleasure principle deforms and fashions the world to its liking. The second marks the appearance of two heterogeneous but equal realities—the world of play and the world of observation. The third marks the beginning of hierarchical arrangement, and the fourth marks the completion of this hierarchy, thanks to the introduction of a new plane—that of formal thought and logical assumptions. When the two orders of play and sensory observation first exist together they are juxtaposed and not hierarchized.

The play world is not less real for the child. It is another reality—an autonomous reality. It believes in its play reality by itself just as it agrees to believe in the adult reality with them. The child is conscious only of his own subjectivity. He sees in things only what he knows beforehand. He does not analyze his sensory impressions but attaches to them a lot of previously acquired material. His egocentrism constantly leads him into realistic delusions such as confusing words and things, thought and the objects of thought, etc.

At age seven to eight the child begins to apprehend necessity and to have a desire for noncontradiction. Not until eleven to twelve does formal reason begin to be possible in which the validity of the conclusion is no longer bound up in the validity of the premises. At this period begins an ordering and awareness of the thought processes as such. Previous to this he cannot assume data because there is for him only one comprehensible point of view—his own. Just as incapacity for formal thought is dependent upon childish egocentrism so this new awareness is under the dependence of social factors.

8. *Precausality in the child.*—Childish explanations are neither logical nor spatial. The idea of chance is absent before age seven to eight. There is no room for the fortuitous. The world is conceived as an assemblage of willed and well-regulated actions. The child, as it were, projects explanations upon nature in accordance with a sort of internal model, so that everything can be explained psychologically. By precausality is meant this primitive relation in which causation still bears the marks of a quasi-psychological motivation. Its distinguishing feature is an indifferentiation between physical causality and

logical or psychological motivation. Its dual fruits animism and artificialism. Its roots egocentrism and the resultant intellectual realism it brings in its wake.

The child is ignorant of his own thought processes and so has no criteria for establishing a limit between his own ego and the external world. He makes no distinction between the physical and the psychical and so endows the external world with both these qualities at the same time.

Childish realism is intellectual, not visual. The child sees only what it knows, sees the external world as though he had previously constructed it in his own mind. Childish causality is not visual, not interested in spatial contacts nor in mechanical causation. It is intellectual, that is, full of considerations foreign to pure observation: justification of all phenomena, syncretistic tendency to connect everything with everything else, in short, confusion of physical causality with psychological or logical motivation. Hence precausality.

Two volumes of great significance and importance to all those interested in psychopathology.

## ABSTRACTS

### International Journal of Psycho-Analysis

(Vol. VII, Part 1)

ABSTRACTED BY SMITH ELY JELLIFFE, M.D.

1. FREUD, SIGM. Karl Abraham Obituary Announcement. 1-2.
2. ABRAHAM, KARL. The Psychological Relations between Sexuality and Alcoholism. 2-10.
3. GLOVER, EDWARD. The Neurotic Character. 11-30.
4. KLEIN, MELANIE. Infant Analysis. 31-63.
5. NUNBERG, H. The Will to Recover. 64-78.
6. Shorter Communications: Abstracts. Book Reviews. Report of Ninth Psychoanalytical Congress. Bulletin. 79-153.

1. FREUD, SIGM. Karl Abraham. A short announcement of his death.
2. ABRAHAM, KARL. The Psychological Relations between Alcoholism and Sexuality.

This is a paper written by Abraham in 1908 which because it is significant as an early analytic contribution to the study of alcoholism, and appeared in a magazine not always accessible—Zeit. f. Sexualwissenschaft. is here translated. Alcoholism is more bound up in the social life of men than of women. Why? An attempt is made upon the basis of the newer findings, as in Freud's (1905) *Drei Abhandlungen*, to see if this situation is bound up with differences in the psychosexual setting of the two sexes. The bisexual beginnings are outlined. The presence of sexuality in children predicated, the gradual organization phases rehearsed, and sublimation discussed. Greater repression and resistances develop in women, hence greater passivity, and in males greater activity and aggressiveness, to overcome the resistances. Alcohol tends to dispel resistances and increase activity. Attention is called to the increasing knowledge of the complexities of the sexual instinct. How adult heterosexuality often lugs along with it traces of earlier stages of organization. In the mature healthy individual the homosexual components incident to earlier years are sublimated. Harmony and friendship exist between men as a result. It is noticeable how under the influence of alcohol a return to some forms of homosexual activity are present. Again one hears of sadistic and masochistic activities released by alcohol. Still another in-

stinct component, the incestuous one, may be broken through under the influence of alcohol.

Alcohol stimulates the complex of masculinity. Abraham here enters into the material which he later published as "Dreams and Myths" which is too familiar to be repeated [see English translation by White in Monograph Series]. Love potions and alcoholism are the most obvious precipitates of this as shown in innumerable drinking customs throughout the world. Women drinkers probably show strong homosexual trends. The effect of the loosening of repressions is striking in the chronic drinker as well. "The Old Soak" is friendly to everybody. Here impotency takes the place of the flare up of potency in acute alcoholic indulgence. The chronic drinker uses the alcohol as a surrogate of his sexuality. Perversion activities also are recognizable. As any neurotic, the alcoholic protects his alcoholism. The jealousy delusions of alcoholics Abraham equates with his impotency. He displaces his sense of guilt on to the woman concerned in the form of a reproach, declaring she is unfaithful to him.

3. GLOVER, E. *The Neurotic Character*.—Patients come for treatment who cannot be classified in the usual nosological frames. Matrimonial difficulties, incapacities for social adaptation, tendencies to "break down," etc., etc. On closer inspection the symptoms have a larval character, tendencies to hypochondriasis, mild obsessive doubts, slight phobias, lesser conversion or pathoneurotic symptoms, annoying jealousies, exaggerated suspicions, victims of conspiring circumstances. Some form of psychosexual inhibition is usually found although the patient has not been aware of it. It is characteristic that two situations arise: Crises occur periodically and are more or less stereotyped, which crises are usually associated with changes in the libidinal milieu, such as losses in the family circle, problems of marital life, changes in occupation, assumptions of responsibility, etc. Should analysis be started, it proceeds with great smoothness and intellectual avidity which indicates unconscious libido gratification and portends the most stubborn of affective resistances. The crises are seen to have been unconsciously engineered to meet periodic stresses of instinctual tension.

It is also noteworthy with these cases how every day social contingencies are woven into an emotional complex, involving others. Two stock situations arise: the individual is injured by some malignant factors of the environment or, and, other individuals are made to suffer by his unmeant activities. Much like the misunderstood neurotic who brings great trouble to his family. In the type under consideration the influence goes out beyond the family. He is frequently summarized as "his own worst enemy," "poor unlucky devil," a "nuisance," or developing into a "ne'er do well." Two cases are given in illustration. Other common

type situations are those who are—otherwise successful—but always in a jam.

To all these, rather loosely defined (by reason of the complexities) the author gives the name—"neurotic characters." They have three features in common: the character reaction is pathological; it is diffused throughout daily life, and is supported by a framework of cast-iron rationalizations. In answer to the general reflection that such a "category" is superfluous the author holds it of moment on the basis of its historical development. He outlines the general characterological field. The early anal-erotic character generalizations; then the urethral trait tendencies, oral characteristics, to which he himself has made some contributions: Freud's contribution to Character types (1915), Jones' study on the God Complex, and Abraham's and Alexander's discussion of the Female Castration Complex, and Castration Complex and Character Formation, respectively, finally giving a résumé of Freud's work on the "Ego and the Id" calling it a framework upon which the earlier studies of characterology might be arranged.

In accordance with this general outline he reappraises the clinical examples given; hanging their symptoms upon the characterological pegs of the framework. These are too detailed to be abstractable and hence can be read advantageously by one interested in the original.

Coming out of this labyrinth of explanations one type of neurotic character is claimed to be outlined, but no adequate generalization to justify his category. He now enters into a discussion of autoplasic and alloplastic mechanisms as outlined by Freud and Ferenczi. [See abstract of Alexander's paper where this is dealt with exhaustively. *PSYCHOANALYTIC REVIEW*, Vol. XV, p. 449.] The subject of "neurotic character" not only makes positive demands on environment, but sees to it that the demands are periodically refused, or still further, that environment should inflict injuries upon him. This is analogous to neurotic self-punishments but real rather than symbolic. This is explained by the idea that the Super Ego has never been as firmly established in the neurotic character as in the neurotic. Perversion levels are more closely approached and affinities to psychosis indicated. Freud's study of "jealousy, homosexuality and paranoia" is here followed. The neurotic characters suspicional trends show the paranoid tendencies, which shared by others, spares the individual from the psychotic group judgment. To defend his "category," the author would push to one side this psychosis nosology. Reich's study on "Instinct Character" is now called upon. The upshot of his whole discussion is a reduction to the old saw—Character is Destiny.

Therapeutically tentative attitudes are indicated. In so far as mechanisms are unsure, classifications fictional, prognosis must be guarded. Admittedly character analyses are most difficult. "Normal" persons are the

hardest nuts to crack, and additional light is needed before crystallized methods are to be recommended.

A thought-provoking paper, free from dogmatic prepossessions, showing how involved the problems are, and how escapable the generalizations.

4. KLEIN, MELANIE. *Infant Analysis*.—A very important and detailed study, unabstractable by reason of the references to a former paper in which specific analytic material is given in great detail, parts of which the present paper utilizes. It shows a close and sympathetic observation in a field bound to be of radical significance if the newer pedagogy founded upon psychoanalysis is to live up to its opportunities for the future of the race. The general argument is as follows: Neurotic inhibition of talents are determined by repressions having overtaken libidinal ideas associated with these particular activities. Thus among the situations coming under analytic survey were awkwardness in games and athletics, and distaste for them, little or no pleasure in lessons, lack of interest in one or another subject, varying degrees of what is called laziness, feeble or inhibited interests. In all, practically, the basis of the inhibitions was found to be a strong primary pleasure which had been repressed because of the sexual thrust involved. Ball, hoops, skating, tobogganing, dancing, gymnastics, swimming, etc., all proved to have their libidinal cathexis, the symbolism of which was always genital in nature. School, going there, the teachers, men and women, etc., were all caught up in the libidinal net and had their respective determiners. The sexual-symbolic significance lay under every activity. Inhibition and anxiety were always associated, the dread of castration lying under anxiety in most cases. Thus their inner relationship is illuminated by the writer's observations. Anxiety is the keynote of the whole situation. Resolve it and the patient is freed. This was the fate of the libido which encountered repression. Thus is reenacted that affect which at birth becomes the prototype of all anxiety and employs it as the general current coin for which all affects are exchanged. Symptoms are developed to avoid it. All children suffer from pavor nocturnus; and all have some neurotic anxiety. Repression is a function looking towards the avoidance of pain. Unsuccessful symptoms arise. All this Freud has taught us. Why is it that a healthy person can discharge in the form of inhibitions that which means neurosis for the neurotic? The answer?—(1) Certain ego tendencies receive a powerful libidinal cathexis. (2) A quantity of anxiety is so distributed that it fails to appear as anxiety but as pain, awkwardness, mental distress, etc. Analyses show anxiety behind them. Cases are reviewed. A child fearing ice would give way, or he would fall through a hole in a bridge, was equated with "birth anxiety." Skating, bridges equalled, symbolically, mother coitus phan-

tasies and castration dreads. These castration dreads appear with the repression of the Oedipus complex.

Felix is then utilized to demonstrate some of these mechanisms (see original, since no abstract can do justice to the development of the theme).

Freud's Leonardo da Vinci study is elucidated. The case of Fritz is developed (see original), who had great interest in motor vehicles, elevators, was afraid of boys in the street, and had difficulties in going to school (see previous paper on the case of Fritz). His distaste for learning was found by analysis to be a highly complex inhibition determined in reference to the separate school subjects by the repression of different instinctual components. Like the inhibition against walking, games, and the sense of orientation, its main determinant was the repression, based on castration anxiety, of the sexual symbolic cathexis common to all these interests, namely, the idea of penetrating into the mother by coitus. In his analysis this libidinal cathexis, and with it the inhibition, plainly advanced from the earliest movements and games of motion to the way to school, school itself, his school mistress, and the activities of school life. His many mistakes in spelling were determined by his many phantasies about the different letters which were friendly or fought and had all sorts of experiences. The small letters were children of the capitals. The spoken and written words were identical. The word stood for the penis or the child, while the movement of the tongue and the pen stood for coitus.

Specially valuable are the writer's notes on speech significance in certain children. In speech, oral, cannibalistic, anal, and sadistic fixations are sublimated, more or less successfully, according to the degree in which the fixations of the earlier levels of organization are comprehended under the primacy of the genital fixations. (Interesting material can be obtained from respiratory syndromes in encephalitis where regression to prespeech levels is manifest and to the elucidation of which one can turn to this paper of Dr. Klein's. See Jelliffe. Respiratory Syndromes of Encephalitis, *Journal of Nervous and Mental Disease*, November, 1926, and Monograph No. 45.)

Frequently in word and grammar difficulties the word often stood for the phallus, and the sentence, a thrust or coitus. Theaters, concerts, etc., things seen and heard, had parental coitus seen or heard as determiners. Little Grete was a good example. The curtain stands for something hiding, the bed clothes, side of the bed. In Felix, who after thirteen developed a great love for music but inhibited by early coitus hearing. The anal-erotic determiners were always marked. Interests in things seen often determines later interests in colors, etc.

Summing up, she writes: Speech and pleasure in motion have always a libidinal cathexis of a genital symbolic nature. This cathexis is effected by the way of the early identification of the penis with foot,

hand, tongue, head and body, whence it proceeds to the activities of these members, which thus acquire the significance of coitus. After the use made by the sexual instincts of the self-preserved instincts in respect of the function of nutrition, the next ego activities to which they turn are those of speech and pleasure in motion. Hence, speech may be assumed not only to have assisted the formation of symbols and sublimation, but to be itself the result of one of the earliest sublimations. It seems, then, that where the necessary conditions for the capacity to sublimate are present, the fixations, beginning with these most primary sublimations, and in connection with them, continually proceed to a sexual symbolic cathexis of further ego activities and interests. Freud demonstrates that that which seems to be an impulsion towards perfection in human beings is the result of the tension arising out of the disparity between man's desire for gratification (which is not to be appeased by all possible kinds of reactive substitutive formations and of sublimations) and the gratification which in reality he obtains. I think that we may put down to this motive not only that which Groddeck calls the compulsion to make symbols but also a constant development of the symbols. Accordingly, the impulsion constantly to effect by means of fixations a libidinal cathexis of fresh ego activities and interests genetically (*i.e.*, by means of sexual symbolism) connected with one another, and to create new activities and interests would be the driving force in the cultural evolution of mankind. This explains, too, how it is that we find symbols at work in increasingly complicated inventions and activities, just as the child constantly advances from his original primitive symbols, games, and activities to others, leaving the former ones behind.

The enormous importance of non-neurotic inhibitions is also emphasized. The falling off of certain inclinations, insignificant dislikes, as in healthy individuals under many disguises. Yet the "normal" man pays greatly for his health in his sacrifice of instinctual energies. Men's love activities in the present stage of civilization bear in general the character of the psychically impotent type.

As for educationists, protection on the one hand and an analytical bringing up are not to be too highly rated. Infant analysis may be of fundamental importance in direction of the forces which are operative in inhibition, sublimation, or neurosis, and may often substitute sublimation for repression and thus divert the path to neurosis into that which leads to the development of talents.

5. NUNBERG, H. *The Will to Recovery*.—Why do neurotic patients come for treatment when disguised forms of pleasure are reached by the neurosis? Is it the pain of the illness? Even suffering is known to have pleasurable connotations. Further, since the ego is passive and carries out the wishes of the id and super-ego, unconscious motives for the wish for recovery must be somewhere. The conscious wish to get well is no

reliable guide. The most impatient for treatment are rarely those who get well soon. Yet they cling to analysis, fighting it at every step. Transference? This is at first usually negative. Why is it that something in the patient understands the initial principles and confides the most intimate details to a perfect stranger?

First, a general observation. These neurotic patients like to go to doctors—pour out their woes to a long string of them, it may be. Many bring the whole problem in the first few sittings, later to be covered up by the resistances. Others go on for years, giving up bit by bit their history. This compulsion to self-revelation is quite evident, and the church confessional, of at least 1,000 years' observation, is one of its evidences. The relief of the sense of guilt is quite obvious here as in analysis. Further abrogation of repression is evident. Hence the wish to get well has unconscious motivation. But physician and patient at first are at cross-purposes. The academic view of the psychosis is that patients have no insight into their illness. The reverse is the real fact. They often have surprising insight, notably many schizophrenics, and often want to get well enormously. Such a wish, the author states, is overdetermined, but in the deepest stratum of the unconscious is merged into a single motive. On the surface there is the desire to overcome the sense of weakness and distress. At deeper levels, busy occupation and delusions of its own grandeur, of omnipotence and magic, are there, culminating in the single endeavor to return to the womb and be reborn *from oneself*.

Physician and patient may mean different things by cure. Ferenczi's case is cited. The patient wanted his nose cured, whereas it was really the penis that was at fault. Nunberg cites a "teeth" illness—which really meant unconscious cannibalistic tendencies. [Jelliffe has reported a case of a "nose" case which really was determined by anal-erotic sadistic impulses towards a much loved (consciously) cousin. *N. Y. Med. Jl.*]

Thus the motives which impel neurotics towards recovery are as manifold as the motives of their illness itself. Neurotic anxiety stands prominently in the foreground. Psychical impotency also; here the unconscious motivation is not hard to see. A case of a thirty-four-year-old man, in love with a married woman, is cited. He was impotent with her and with other women. The latter was of little moment to him; he wanted potency with his sweetheart. His infantile wish was for the other man to die—he even consulted fortune tellers about it. Impotent men expect not potency but Herculean attributes. Nunberg gives a number of cases. One curious one, in which the patient had the feeling he was turned back to front (two people) and was afraid of tripping over his own feet. He really expected to obtain his homosexual gratifications. They are too detailed for abstraction. One fact emerges why many

patients break off their analysis. The unconscious wish does not line up with the conscious motivation. Thus one patient really wanted by analysis to regain a lost homosexual lover; another hoped by analysis to get a separation, yet analysis showed he loved to be browbeaten by his wife. Consciously he wanted to be normal—potent, to satisfy a mistress—unconsciously he would remain a masochist. Certain spontaneous cures in schizophrenia, many in melancholia and neurotics show that transference is not alone the only medium to cure (?). One interesting schizophrenic analysis is cited.

Psychoanalysis is the method of greatest service in psychogenic diseases. It meets the patient half way in his attempt to get well, and the forces which it employs in order to heal are purely natural ones. Interestingly enough, the patients seem to realize this almost at the very beginning, for many trace their illness back to its real sources, sometimes in the very first hour. Here Nunberg's experience tallies with that of practically every worker in psychoanalytic technic.

6. Shorter Communications: ABRAHAM, K. *Coincident Phantasies in Mother and Son*. BRYAN, D. *Epistaxis in Man Stimulating Menstruation*.

7. Abstracts: Report of Ninth Psychoanalytic Congress (see *PSYCHOANALYTIC REVIEW*, Vol. XIII, p. 215).

(Vol. VII, Part 2)

1. JONES, ERNEST. Karl Abraham (1877-1925). 155-189.
2. ABRAHAM, KARL. Psychoanalytic Notes on Coué's Method of Self-Mastery. 190-213.
3. ABRAHAM, KARL. Character Formation on the Genital Level of Libido Development. 214-222.
4. Shorter Communications. 222-248.
5. Abstracts. Book Reviews. Bulletin.

1. JONES, ERNEST. *Karl Abraham*.—A beautiful tribute to the life and the work of Karl Abraham in the author's best style, always noteworthy but here rising to a note rarely reached in contemporary medical literature.

2. ABRAHAM, KARL. *Psychoanalytical Notes on Coué's Method of Self-Mastery*.—A reasoned and sympathetic critique of this psychotherapeutic movement, in the form of an unfinished manuscript found after the author's death. Attention is first directed to the almost world-wide enthusiasm over Coué's "message" that any and every person can become able to free himself by his own efforts not only from ill health

but from his ethical shortcomings and from the effects of adverse circumstances. Such a promise—naturally—an universal appeal, particularly in a World War scarred population, when any universal remedy is eagerly sought for. Its simplicity, its claimed astonishing results, even extending to organic diseases. Academic medicine was foremost in its criticisms. They argued against group therapy, faulty observation, and gross errors. His *formula* was humbug. Psychoanalysis, however, the author states, was more reserved in its judgment. While not identifying oneself thereby with the enthusiasts, and knowing that neurotic patients (the bulk of Coué's adherents) are not easy to cure, what after all does a calm reflection of the situation tend to show? "Every day in every way" is a well recognized allosuggestive formula. It only aids repression—that is certain. It can patch up an illness, temporarily, and any brief respite has its advantages, to the suffering patient, at any rate. Hence its value to them.

So far as the medical critics are concerned, psychoanalysis has had to suffer the same sort of condescending criticism and *a priori* counter arguments. Orthodox medicine refuses to see the psychoanalytic conceptions of neurotic disturbances, and even the idea that unconscious mental activities exercise a great influence on the origin, course, and cure of "organic" illnesses. Even in such an illness as tuberculosis, its recovery under Couéism, designated by the critics as impossible, it may be conceived psychoanalytically that a consumptive had strong unconscious reasons for opposing his recovery, and that these used the organic disease to deprive him of life. If this process were checked, by "self-mastery" or otherwise, then what the critics called *impossible* has become *possible*. The academics skepticism can also be viewed skeptically, and deservedly so. As to the objective (1) of medical orthodoxies—faulty diagnosis—psychoanalysis is not concerned. Psychoanalysis is interested in the dynamics of the situation and hence can discuss the "group" therapy idea of Coué independent of what diseases they suffer (Lourdes). As *individual* problems this can be omitted. Group psychology, however, is a field concerning which psychoanalysis can speak with some degree of authority. "Fascination," in the sense of the Coué reaction, is a phenomenon of group psychology, and Freud has indicated how the general method *may* have an effect on an indefinite number of people. The pharmacodynamics of any such method, old or new, is worthy of special study. One can say of Coué, or any representative (Dowie, Billy Sunday, Jack Dempsey, in America; Mussolini, in Italy) that he is a *leader* about whom is collected a *group* of people. What is the psychological situation existing between such a leader and his followers?

The critics made a third objection. Coué's suggestion or auto-suggestion was clothed in a magical formula which was the same for all. Instead of adopting an attitude of scientific superiority and ridiculing

this fact, psychoanalysis shall consider whether our scientific knowledge can enable us to understand the efficacy of a uniform fact of this kind. Thus the technic comes under survey. In psychoanalytic literature three authors are cited: Ferenczi, in his study of *Introjection and Transference*, showed the affective attachment of the hypnotized person to the hypnotist as an expression of the *Oedipus complex*. Freud, in his *Group Psychology*, threw light on the relations between a "leader" and his followers, not only in the enlarged sense of a group, but in the limited sense of a group of two—hypnotist and hypnotized—where his conception of the super-ego mental mechanism is of signal service. Finally, Jones' study on *Autosuggestion*, in which Coué and his followers are frequently referred to.

Suggestibility (Freud) represents one's libidinal attachment to another, identified (unconsciously) as father or mother. The individual, in the group, follows and obeys the leader—his ego-ideal. The members of the group, therefore, have a common super-ego. The followers of a "healer" believe the fiction that the leader loves each individual equally, ergo, a just father. "Every day in every way" is thus the "just father," but more than this, he, Coué or anyone else, possesses the powerful mana (magic), the powerful "formula." Whereas the political, religious, financial leader holds his formula, the "healer" allows each person to enjoy an equal share in his magic. He makes over the formula (imparts the secret) to each individual. In psychoanalytic terms, he allows everyone to behave as if he were Coué (God) himself. This gift is particularly unctuous to the unconscious of anyone—going to a meeting. It satisfies his unconscious *Oedipus* wish for equality (or mastery) of the father. In Freud's study of the primal horde what happens is that the primal father one day allows his sons to share his power, not only *re* life and death, but particularly his sexual privileges. The sexual barrier is broken down—incest is permitted. Naturally this is all foreign, consciously, to the Coué or other "leader," "healer," group, but for psychoanalysis one must keep his eyes open as to what is really happening in the unconscious. No libidinal situation appears at all in the Coué scheme, but it is there nevertheless, since it underlies every type of group formation. In Couéism it is much more submerged, by its apparent impersonalism, than, for instance, in the hypnotism alliance. The Coué technic safeguards the followers more, since, as Jones has shown, autosuggestive procedures do not make the patient so conscious of his transference as do allosuggestive technics. The erotic nature of the transfer, even in hypnotism, is rarely conscious. In hypnosis the patient, in unconscious phantasy, sleeps with the hypnotist in the sexual sense. In autosuggestion such mental processes are even more thoroughly concealed. The physician also is spared any sense of intimacy. Each man's ego is raised in his own estimation by the magic gift of the healing formula and to the group auto-

suggestor the physician enjoys the sense of omnipotence of the hypnotist to a high degree. It is extensive.

As to the patient, it is known that illness sets in motion narcissistic regression, ergo, to overestimate his own body. In the autosuggestive technic the emphasis is displaced from the severity of his illness to the magic of self-influence. Abraham is not speaking of the actual efficiency of the method; he is only dealing with the principles. The effect of this displacement may or may not be consolatory, permanent or transient. Again, the paper calls attention to the feeling of inferiority which bulks large in the Janet-Adler conceptions. The autosuggestive technic does away with all inferiority by an optimistic denial of its existence. In further study of group psychology it is known that even joining a group may alter a neurotic. In the late war this was abundantly shown. Abraham cites a striking case.

How does the autosuggestion work? The group, fascination, identification of leader, Oedipus situation, these are all there, but the author says this does not entirely resolve the problem. Study of the neuroses has shown that there is some disturbance in the libidinal relations to object love. Phantasies, day dreams, symptoms, drain off the inhibited instinctual energy. Infantile narcissistic adhesion to the ego is universal. Autosuggestion furthers this regressive process. As hypnosis cultivates an infantile attachment Coué's method goes even further back into a narcissistic attitude of the individual's libido towards his own ego. The omnipotence of thought stage of infantile ontogenesis, or psychotic regression, is reached. In hypnosis the omnipotent one is the hypnotizer (the father). In autosuggestion, the individual himself is omnipotent. He uses a magical formula. The super-ego, identified with Coué, takes up a position towards the ego proper as if it were another person. Such a regression to an infantile stage is widespread and is rendered more easy if it can find some authority to permit it—thus to enjoy and be freed from the sense of guilt. The sense of guilt in the group is lost, for "everybody's doing it." This goes back to the old Totem feast.

In many ways the autosuggestive process is analogous to that seen in mania. The super-ego function is suspended for a while, the ego enjoys freedom, and is raised in its own esteem. Hence the "euphoria" of mania and the "feeling good" of Couéism. Whereas in mania the liberation may be revolutionary, in group autosuggestion the control of the father remains. What is actually done is to say over a harmless formula—different from the many excesses of the manic. Autosuggestion, as Jones has pointed out, is a process based upon a reconciliation between the ego and super-ego. It obliges the individual to give up pleasure springing from the sources of object love, but offers him in compensation pleasure of an autoerotic character.

Abraham then goes on to discuss the formula and the knotted string.

The latter is a patent taking over of the rosary, and automatic praying is quite similar to Coué's automatic formula. Why he devised it Abraham does not know. Only an analysis can determine it, and it is something of Coué's own psychology as related to any obsessive ceremonial. Verbigeration of psychotics also (stereotypies in tics, in encephalitis, etc.). Critics think it all too degraded—but after all let it be understood and not laughed at. One can see why the scheme should work as the individual joins a group and lets his mind be run away with. The disappearance of critical belief opens the way into the unconscious. The formula often aids this, as any obsessive procedure also does. In a sense the individual gives himself an artificial obsession, which on close scrutiny—at a deep level of the unconscious—the recital of the formula with the string is a concealed form of masturbation done with the father's approval. Thus one sees how illicit sexual tendencies, punishments, endeavors at improvement and consolation are all concentrated in this one ceremonial. Thus the Coué system imitates an obsession at a neurosis level and makes use of an archaic mode of thought belonging to that level. It is an exact opposite of the psychoanalytic method. To this contrast Abraham devotes a few pages. The success obtained, he thinks, is not a genuine one. Most of the effects he has seen are only superficial and evanescent. This is easy to comprehend. The hypnotist gets results, so long as he is around. Autosuggestion has no such prop. It accomplishes what any passing phase of "fascination" can accomplish.

3. ABRAHAM, KARL. *Character Formation on the Genital Level of Libido Development*.—A translation of Chapter II of Abraham's (1925) work on Psychoanalytic Studies on Character Formation. He first opens with saying he has discussed two phases of development in which *archaic types of character formation* were recognizable, namely, in his study on Anal Character (*Int. Jl. Psa.*, IV, 4) and on Oral Character (*Tr. Int. Jl.*, VI, 3) (both previously abstracted in the PSYCHOANALYTIC REVIEW, Vol. XII, p. 477, and Vol. XV, p. 465).

Character, he states, is the direction habitually taken by the individual's voluntary impulses. This commonly used definition he does not propose to discuss, but would change it slightly to read, the character of a person we consider to be the sum of his instinctive reactions towards his social environment. Character formation is a developmental process and begins at purely egoistic and narcissistic levels to arrive at a genital stage of object love development, heterosexual and exogamous. The individual is able to fill his place and exercise his powers fully and satisfactorily in his social environment only if his libido has attained the genital stage. The first function of the final stage is to get rid of the remaining traces of the more primitive stages of organization. In order to achieve a fair-minded attitude towards others in society he must modify his hostile and destructive impulses springing from sadistic sources, and also his mistrust

and avarice must be overcome. These and other transformations are subjected to investigation.

The evidence *re* the Oedipus complex is overwhelming and this class of mental events first claims attention. In the male child this original Oedipus situation becomes associated with the castration idea. If he successfully masters the emotions about this definite character changes will ensue. Alexander has considered these features in detail (Tr. in *Int. Jl. Psa.*, IV, Part 1; abstracted in PSYCHOANALYTIC REVIEW, Vol. XII, p. 111). Conquering the Oedipus situation is the most important step towards overcoming his narcissism and, successfully accomplished, abrogates the power of the pleasure principle to dominate his life. One aspect of the change is next dealt with. The attitude the boy takes towards the body of the woman or girl; in the original form his mother's body. Originally an attitude of ambivalent curiosity and fear, with gradual libidinal cathexis of his love object. Achieved, feelings of fondness, devotion, and so on arise, but aim inhibited, eroticism exists notwithstanding. In his latency period these aim inhibited sentiments predominate over his sensual feelings. In progressive development similar ideas of devotion and fondness are carried over to the father, which well wishing feelings spread out into his social environment. Thus, to attain this, he must pass out of a phallic stage and the heterosexual organ is but a part of the person loved as an entire person. Whereas in earlier stages the individual and the community may be opposed, at this stage they coincide. Thus the cardinal situation in character development is this capacity to transfer to the social environment the friendly feelings transmuted in the conquest of the original Oedipus stage of organization. Character twists or distortions will result if the development has been otherwise. Psychoanalytic investigation which gets at every phase of these evolutions shows where the failures in development occur. The study of the illegitimate child, as an extreme example, brings some of these factors into high relief, especially their antisocial attitude, and in the neurotic, who is the "Cinderella" of the family. Psychoanalysis is not interested in norms; it is after psychological data. It only wishes to learn what the developmental history has been from the early to the completed stages. Only relative success is attainable since mankind is still in the making.

Character changes are constantly taking place—even at the menopause, as Freud has shown. The old saying that "Youth knows not virtue" is but a reflection of the instability of character formation at that stage. Introjection is an important process in the stages of development, as is known how those who live together often grow like one another. Women seem to show this particularly. A change in love-object often is paralleled by a change in character expression. In neuroses, regressive changes in character are observable, and *vice versa* in alleviation, character development goes on hand in hand with the cure of the neurosis.

Norms are impossible to set forth in view of racial, social, class, geographical, etc., environmental factors. Whole nations are known to modify outstanding character traits, and perturbing incidents, war, etc., bring with them radical expressions of character variation. In his two earlier papers the author has shown the earlier steps of character formation, with due regard to elasticity and variability. Character traits may be pushed to excess—the golden mean between ambivalent trends should be attainable; there is no presupposition here involved of an ideal golden mean.

Hence no absolute line of demarcation of character types is possible, but in practice certain crystallizations do appear. These can be studied advantageously while individuals are being treated psychoanalytically. The author cites an illustration of a patient with unfriendly, ill-disposed, overbearing, and grasping traits, of oral and anal derivation, all of which became ameliorated in the beginning of his analysis; but at intervals, when great resistance arose in treatment, regression to the same levels or deeper levels of anal or oral trait character appeared, to again become ameliorated as the resistances were analyzed. Such cases are particularly instructive as showing the mutability in character formation.

The final stages of character formation show everywhere association with the preceding stages. Thus from oral traits, forward pushing energies emerge; from anal stages, increased perseverance, endurance; from sadistic stages, the energy to fight on in spite of obstacles. Pathological exaggerations, either positive or negative, are indicators of difficulties. One is able to keep impulses under control without denying to complete disavowal of the instinctual impulses—which the obsessive neurotic is not able to accomplish. The sense of justice affords an example. In healthy development one does not find excessive punctiliousness, breaking out in trivial ways. The obsessive neurotic, for example, who touching with the right hand, must perforce touch with the left. Procrastination and impatience, slovenliness or overneatness, obstinacy or easy persuadability, etc.

Steady conquest of narcissism is a *sine qua non* of healthy character evolution. In grown up human beings narcissism still has a place, however. No developmental stage is ever entirely obliterated; relative unncissism is a catchword for the developed individual. Such also has overcome strong ambivalence. Affectionate and friendly feelings must certainly be present in the socialized individual.

4. Shorter Communications: DEUTSCH, HELENE. *Contribution to the Psychology of Sport*.—This patient eagerly entered into every kind of sport as an overcompensation for impotency and as a reaction to anxiety and depressed feelings. He only achieved "full power" by this.

FREUD, ANNA. *Hysterical Symptom in a Child of Two to Three Years*.—This boy lived where there was a deep well in the courtyard and he and others had been admonished about going near it. One day a full

bucket fell in, the chain having broken. The child, deeply impressed, said in baby language, "Bucket was naughty—bucket fell into the well." He excitedly talked about it, made the bucket into a child, and finally he was the child. As his mother, later, was undressing him, he began to scream, saying his arm hurt him. He had broken it to bits when he fell in the well. He kept it rigid and could not be reasoned with. A doctor came, evidently not a fool, for he fell in with the idea, had the arm poulticed. Even during the night, if his mother touched it, the child woke screaming. Next morning she and a little friend began playing with him, diverted him, and he was moving the arm and nothing more was heard of it. The interpretation given was that the child wanted to disobey the mother and play near the well. Hence the possibility of his guilty identification with the "naughty bucket"; further, an onanistic component was probably present, carrying out a castration threat, and the loss of his phallus, displaced to arm and hand. These are tentative suggestions only.

HAPPEL, CLARA. *Notes on Analysis of Case of Paederasty*.—A man of twenty-two of poor family with homoerotic tendencies. The young man thought of castration as he feared social and legal complications *re* his proclivities. The analysis is too detailed for abstraction. An early exhibitionistic episode at eight before his sisters and another girl (playing school) constellated the situation. He had been caught at it by his mother.

JONES, E. *Deprivation of the Senses as a Castration Symbol*.

FORTUNE, R. F. *The Symbolism of the Serpent*.—A note, with a critical slant on Wohlegemuth's ideas as to the serpent as a symbol of immortality. He gives an interesting résumé of Maori, New Zealand folklore traditions paralleling the story of the Garden of Eden, showing the phallic and sexual significance of the serpent and not a symbol of immortality which Wohlegemuth assumes it to be universally.

FENICHEL, O. *Appearance in a Dream of a Lost Memory*.

5. Abstracts. Book Reviews. Bulletin.—A comprehensive review of Róheims, Australian Totemism by Flügel is worthy of note here.

## IMAGO

Zeitschrift für Anwendung der Psychoanalyse auf die Geisteswissenschaften

(Vol. IX, No. 1)

ABSTRACTED BY LOUISE BRINK, PH.D.

NEW YORK, N. Y.

1. A Devil Neurosis in the Seventeenth Century. SIGM. FREUD.
2. The Biologic Significance of Psychic Processes. DR. FRANZ ALEXANDER.
3. A Psychoanalytic Study of the Holy Ghost. ERNEST JONES.
4. Psychoanalysis of the Black Mass. RUDOLF LÖWENSTEIN.
5. After the Death of the Primal Father. DR. GÉZA RÓHEIM.
6. Two Contributions to Investigation of Symbols. DR. KARL ABRAHAM.
7. Phallus Processions of Today. E. K.
8. The Fifth Commandment. DR. SÁNDOR RÁDÓ.

1. *A Devil Neurosis in the Seventeenth Century.*—Freud regards a report from the seventeenth century of a pact with the devil and release from it through the Virgin Mary as a rare opportunity to examine a neurosis in a particularly manifest form. The report came to his hand in a twofold document: the story as compiled in Latin by the monkish scribe at the scene of the release, and as told in German in the patient's own diary, also preserved at this spot. The man was a painter of pictures who came to this Mariazell [Cell of Mary] with a letter from a certain pastor stating that he had been overtaken by violent attacks in church and had confessed that he had made a pact with the Devil nine years earlier that he would be the latter's true son and at the end of the period submit himself to the Devil body and soul. The Devil had tempted him nine times to the making of this pact, appearing at a time when the artist was suffering a severe depression because of the death of his father, finding himself unable to work, and being sorely concerned as to his livelihood. It is attested that the man, Christoph Haitzmann, on the birthday of the Virgin received back in the chapel the pact which he had made, the Devil appearing to him in the form of a winged dragon. The religious document frankly states that the cure that then took place was not a lasting one. The painter returned to Vienna, lived with his sister, and was again the subject of pronounced mental attacks, convulsions, absences, visions, and so on; he said also that the Devil tempted him in the form of Christ and the Virgin, luring him with visions of worldly glory, riches, and honor. He returned to the Mariazell, giving as a reason that he had made an earlier pact written in ink—the one

already returned being written in blood. On receiving this he was again restored, and then he joined himself to the order of the Hospitallers, Though subject to further temptations, especially when he had partaken too freely of wine, he was preserved by God's grace, and he died peacefully some time later of consumption.

Freud's search into the motives for the pact reveals the strange nature of the relationship to the Devil. He was to be his son rather than to obtain advantages from him. Yet this was really an obligation assumed on the part of the Devil, that of being a father substitute to the unfortunate man, who would thus obtain again his ability to work. The appearance of the Devil suggests the father: he comes as an honorable elderly citizen, with a brown beard, red mantle, black hat, hand on stick, and with a black dog. His later appearance finds him decked out with horns, eagles' claws, bats' wings, and then as a flying dragon. Further, he is distinguished by numbers of female breasts and then by a penis elongated to a serpent.

Freud discusses the ambivalent attitude which permits one to find a father substitute in the Devil, as well as in God. God is the exalted father according to the ideal conceived by the individual in childhood or by the group in regard to the primal father. Fear and the defiance of the son, hatred toward the father, represent the opposite side of the ambivalence and are embodied in the conception of the demon. The painter's melancholy at the death of the father is due therefore to his love toward his father and also to the hatred mixed with it. It is possible that his inability to continue his work arose from the father's opposition to his artistic career, a "postponed obedience" to the father's wish mingled with remorse and self-punishment. There is probably present also the desire for the father's continuance as protector and provider, hence the anxiety concerning the livelihood.

The emphasis upon the number nine—nine times tempted; a nine-year pact—points to a pregnancy phantasy, a feminine attitude toward the father, manifested also in the female characteristics appearing in the Devil. Sorrow over loss of the father awakens the repressed feminine desire toward the father, repressed when the child learns that such an attitude toward the father necessitates castration. The striving against the castration idea leads to the projection of the castration over upon the father. Furthermore, such an attitude toward the father presupposes an earlier strong mother fixation and displacement of such feeling upon the father, the earlier fixation adding an element of hostility to the father. The struggle against castration makes impossible the discharge of the father longing and conditions the cure at the cell of the Virgin Mother on her birthday.

Freud takes up a discrepancy in the report concerning the occurrence of two pacts, one in ink, one in blood. He believes that originally there was but one pact, the latter, but that the artist was driven by his diffi-

culties after his return to Vienna to a further phantasied relief. It was not a case of mere simulation. There was an active conflict between the worldly desires and interests of the artist and a life of religious renunciation, a struggle complicated by the desire to escape to the religious substitute for the father's care and provision. The artist perhaps represented one of those ever-infantile characters who must always be cared for. Again, therefore, the neurotic symptoms came into play, visions appeared, the temptations in the form of Christ and the Virgin, the glories of the world, and a fresh phantasy of the pact with the Devil, which led to the acceptance of the belief in a former pact in ink, antedating the one previously confessed. The painter returns to be freed from this and then enters the monastic order. A mistake in dates in recording this gives indication of the unconscious duplicity in this phantasy. Thus there is in this case a typical stoppage of libido which is incapable of real gratification but regresses to old fixations. It finds outlet through the obtaining on the part of the repressed unconscious of the desired advantage through the neurosis, but not without much injury.

2. *The Biologic Significance of Psychic Processes.*—Alexander traces the identity of psychic and biologic situations and connections through a comparison of the content and practice of Buddha's doctrine of contemplative absorption and psychoanalysis. Freud has pointed the way by which to obtain psychologic knowledge of biologic facts, to resolve the metaphysical conception of will into recognition of impulse, so that it receives a scientific significance connected with biology. Yet long before this psychoanalytic extension of consciousness to the inner life, Buddha had worked out a psychological technic by which the search for knowledge might be turned from the external world to that within and a Nirvana free from impulse be attained.

Psychoanalysis would extend the regulating consciousness to control of the body libido. It has therefore a threefold aim before it: the direction of the libido toward external objects; therapy of the narcissistic neuroses; and the investigation of organic disease in the neuroses of cell groups, or organs, finally of cell regressions, as in tumors. The goal of Buddha's teaching, as of the Yoga which preceded it, is not therapeutic but concentrated upon the self. Psychoanalysis turns to the inner life in order to bring impulses to reality, to establish their connection with consciousness, and to make external experience of service to the instincts. Buddha shuts out reality. Thus absorption is a sort of narcissistic neurosis, while psychoanalysis is its scientific counterpart. Yet the former is very instructive, because of the depth of the regression it achieves.

Special emphasis is laid upon the intellectual functions, which are drawn into the process. The absorption is initiated through a general ascetic training, a systematic suppression of the entire impulsive life; the goal being freedom from hatred, from covetousness, renunciation of

bodily pleasures, sexual continence; that is, not only is the genital libido blocked; but also the sadistic, oral erotic, and anal erotic outlets are closed, and the entire libido is drawn to the ego in its most primitive functions. This is accomplished by solitude, tranquillity in posture, observation and constant regulation of respiration, the last being the only constant periodic function controllable by will at this stage. There is concentration upon a single object, the object being further and further excluded from the multiplicity and distress of the world. There is a tone of melancholia in this absorption in one's own body, a disgust against its painful conditions; the libido cathexis of the ego is still sadistic, a pleasurable rage against the self. The stage is that of a melancholic neurosis artificially constructed on this repressive course.

The next stage represents the overcoming of the disgust through a positive cathexis, when the libido streams into the ego reservoir, marvelously described in the Buddhistic text. One's own body, the entire body, becomes the libido object in an ecstasy like that of schizophrenia. The schizophrenic regression reveals itself here as deeper than the melancholic, where the hatred and disgust guard against the narcissistic love of the self and are therefore seen to be useful in the building up of the ego in the progressive direction; and the melancholia appears as a post-narcissistic period, when a critical instance, the echo of early discipline, arises to combat the narcissism.

The third Buddhistic stage consists in a detumescence of the narcissistic orgasm of the entire body, resulting in a condition of apathy. This is followed by a stage of psychic vacancy and uniformity, comparable to schizophrenic dementia. Physiologically, there is complete immobility with scarcely perceptible respiration, extremely restricted metabolism, similitude of death. In the states revealed by fakirs one is struck by the stereotyped positions, which suggest, particularly the miracle of living burial, the return to the prenatal state. "without sensation, without desire; the repose where there is neither death nor rebirth, neither here nor hereafter, no middle realm: this is indeed the end of sorrow."

Buddha promises beside such physical and affective absorption, knowledge, which is the real goal, the knowledge of the hidden connections of existence in one's own self. Buddha recognizes the eternal Karma, the course of eternal rebirth. His doctrine is an escape from birth, out of which come the threefold evil, age, sickness, death. His religion shows itself as narcissistic in contrast to Christianity, a transference religion. Buddha's therapeutic goal is attained through introversion and the doing away even with birth. Man sinks into himself, the distinction between object and subject being entirely obliterated. Buddha explains the saving knowledge which grants entrance into Nirvana as the knowledge of the eternal succession of rebirths. His meaning seems to be that it is attained only after the overcoming of all resistances—those depending upon painful affect and those due to the pleasurable feelings of the narcissistic stage.

In the first stages the disciple acts, not remembers; he forms temporary symptoms, of melancholia, of schizophrenia, passing backward over his earlier development. As the external sources of knowledge are closed, the inner sources more and more open up. The memories of the final stage go very deep, according to Buddha, beyond individual existence; over many lives, many forms of becoming and of passing away, over the arising and perishing of worlds; that is, to the beginning of embryologic existence, to the point where ego instinct and libido are completely merged, to the condition Freud has described as that of the germ cell.

Nirvana therefore means not only complete regression to the beginning of development, but at the same time prophetic knowledge of eternal rebirths, of all archaic geologic periods, of the fundamental biogenetic principle, discovered by Buddha upon a reëxperiencing of embryologic life through his affective repression. This regression is possible upon the basis that the unconscious contains phylogenetic knowledge, conscious ignorance of which is due to censorship. The marvel is that Buddha makes himself conscious of these profound biological experiences. This is done subjectively, but perhaps by the aid of objective knowledge, which phantasy then introduces into his contemplative scale. There were already in Indian mysticism such elements as the transmigration of souls, a primitive intuitive presentiment of the theory of evolution, as well as observed facts of death, birth, resemblance between man and beast; memories also which arise from the unconscious; all of which become objective material.

Two ways therefore lead to all knowledge, biologically in the objective world, of which the self is only a special kind of reality; psychologically, as one lives the experience oneself, endopsychically. Indian culture perfected especially the subjective method; western culture, the objective. The instinctive life is regulated from the objective point of view by a critical consciousness, but in a more primitive state, conscience and a feeling of guilt performed this office. Conscious regulation of the deeper biological processes is an objective task of the future.

Buddha at first urged autohypnosis for the beginning of the contemplative task, but like Freud with hypnosis he rejected it in favor of a process wholly carried out in clear consciousness. He, too, relies upon the overcoming of resistances in order to obtain anamnesis and passes into successively deeper layers of memory, yet he escapes the difficult task of finally binding these memories to consciousness. He wins the self but at the price of the outer world, while psychoanalysis wins the self without losing the external world. Buddha starts at the Oedipus complex, regressing backward from it; psychoanalysis starts from the Oedipus complex to proceed back to higher reality. Buddha gives evidence that he has not overcome the father conflict, but only repressed the libido transference in favor of narcissism. His doctrine is not perfectly consistent with his experience. Buddha renounces the eternal life he has

won through entrance into Nirvana because even his favorite disciple has not prayed him to stay; that is, he must go, because his disciples desire his going under pressure of the father complex. This one cord, his bond with his followers, has not been severed; and this cord is fatal to him.

3. *A Psychoanalytic Study of the Holy Ghost*.—This study appears in English in *Essays in Applied Psycho-analysis*, International Psycho-Analytic Press, 1923, Chap. XIII.

4. *Psychoanalysis of the Black Mass*.—The author considers the Black Mass rather as a psychic reality, that is, a product of phantasy, than as a historic fact, although it has been assumed to have been celebrated throughout the centuries of the Christian Era. For this, however, there is insufficient and unreliable testimony. Löwenstein bases his study chiefly on the conception of the Black Mass which Huysmans gives in his romance *Le Bas*.

The Black Mass was a feature of the witches' Sabbath and consisted of an imitation of the true Mass, but with the sign of the cross reversed, the figure of Christ distorted and sensualized, and the Mass celebrated through a mixture of urine, feces, menstrual blood, and even the blood of murdered children. This mixture was offered upon the bodies of women. Satan was worshiped as the patron of crime and criminals. In short, the Black Mass was a blasphemous and sacrilegious celebration, possible only, as Huysmans says, to a believer in Christ.

It appears thus, as Löwenstein points out, as the product of the splitting off of a side of the ego which represents a return of repressed material directed against the parent, the agent of repression. In the true Mass, the worship of Christ is the finding in him the personification through identification of the sublimating ego. In part, at least, there is a renewal of the characteristics which express the narcissistic wish-fulfillment, and which are found in God. Hatred against the repressing agent changes to pity and sensual love, to love of one's neighbor. On the other hand, the memory traces of those who caused the repression and sublimation penetrate the idea of Christ, creating the adverse figure of Satan. Both Masses represent incest with the Father, but in the Black Mass there is a return of the gross sexual conceptions, those obtained perhaps from infantile witness of the parental coitus.

This infantile gross conception of the sex act leads to the types of participation of both the man and woman in the Black Mass. The man, valuing sexuality according to this pattern as a debasing act, seeks the woman remote from him, one whom he neither really desires nor possesses, while the woman also reveals a double nature, socially proud and cold, but in the sexual life of a prostitute character. The ego ideal formed early and erected about God conceals beneath it the incompatible desires, which appear as blasphemous. As the repressed material returns,

it takes the form of blasphemy and sacrilege against the object which the ideal otherwise worships. Christ changes to the Devil as the prince of the fairy tale to a frog: there is alternation of censorship and wish. If such actual celebrations of the Black Mass did occur, they represented a greater quantity of libido than was utilized in the mere phantasy. They were of the nature of the totemic and similar religious festivals. The difference of the form arose from difference in degree of repression.

5. *After the Death of the Primal Father*.—Róheim traces in a study of primitive customs and beliefs the development of the mechanisms that underlie morality and culture on the one hand and the psychoneuroses on the other, when the primitive reactions retain their archaic form. From primitive rites of today the author draws conclusions regarding the condition of the primal horde after the death of the father. He notes in still-existing rites the evidence of unconscious guilt toward the dead, which manifests itself in self-inflicted wounds upon the survivors. Róheim believes this may be occasioned by an inherited sense of guilt, not necessarily by recent circumstances in the individual lives.

He follows Freud's exposition in *Beyond the Pleasure Principle* to describe the death impulse as projected outwardly as sadism and then turned back upon the self, the latter being due to external hindrances to the expression of the aggressive tendency. These are due to what happened in the primal horde, considered throughout long periods of time, after the brothers had killed the father king. Observations of certain animals, Biblical lore, and other mythologies, all furnish evidence of brother strife which ends in the subjugation of the brothers under one of them who proves himself a stronger leader. Among both primitive and semicivilized peoples strife occurs even at a grave, ceremonially or resulting in actual injury; that is, each individual bears in his own body the punishment of the death, thus repeating the primal event.

This represents a conflict within the ego. The primal murder of the father was attended by the eating of his body, which gave his characteristics to the son. That is, the son identified himself with the father, part of his ego thus embodying the ego ideal, which forbids what the father would have forbidden. The rest of his ego remains however identified with the brothers: it is the actual ego.

In this situation, with the inevitable conflict between these two ego aspects, the author finds the phylogenetic background of melancholia and mania. Here again he follows Freud, who has pointed out the relation between normal grief and melancholia. Primitive mourning shows the characteristics of melancholia: self-reproach, tendencies to self-injury and self-punishment. The melancholiac retreats from life activities, and among primitives there is abstention from food. The object of this is to refrain from repetition of the original introjection of the murdered

father through devouring him. Both the melancholiac and the primitive mourner reveal the conflict between the ego ideal and the actual ego.

The mania finds its counterpart in primitive burial customs in that the latter end in orgies, feasts, and in expeditions of war. The dead is avenged; that is, killed a second time in the person of his supposed murderer, in injury to another corpse, the offering of an animal, or in some other substitute. In the melancholiac the libido is entirely withdrawn into the ego itself; it even attacks the ego. In mania the libido streams out to other objects, spreading itself over whole series of objects, which may be the goal of hostile attack. Primitive acts of violence, like the head-hunting that follows mourning, are a repetition of the primal deed but upon a new object. Róheim believes that the periodicity of the melancholic-manic phases has its roots in the alteration of rutting and nonrutting periods of animal and earliest human life. Only then would there be sufficient courage roused to overcome the father, while this would also be the natural occasion for conflict.

The subsequent period of strife among the brothers (endopsychic conflict of melancholia) was ended through the appearance of a foreign horde. For their own lasting preservation, the individual hordes had to enter into a larger bond, and thus arise men's societies based upon homosexual satisfaction in mutual possession of women (group marriage). As the hordes clashed in warfare, the father murder was repeated and the original incest in the seizure of women. Mania is not the direct repetition of the first phylogenetic murder, but repetition of the repetition upon a substitute object, which in racial history ended a series of intra-tribal conflicts. Group marriage follows the primitive horde, to be succeeded in turn by exogamy, just as in individual life there are first the libidinal bonds within the family, then in puberty common possession of women (free love, prostitution), and finally the winning of a stranger woman. The postmourning period is a repetition of this epoch in human prehistory: death of the father in the death of a stranger; the *Œdipus* conflict in primitive melancholia passing to repetition of this conflict in a new object in primitive mania.

Róheim considers in connection with his subject the beginning of medical science in the shaman or medicine man and his implements for healing, magic bones and the quartz crystal. The latter is the transformed flesh of the father originally eaten. Supposedly kept in the belly of the medicine man and as a means of healing injected into the patient's body, it suggests that the father's flesh has been changed to excrement. As some tribes say, it is the "excrement of the heaven god." Like other medical means, it has an ambivalent character. It is used by the worker of black magic to kill, a transition between sadistic and erotic perversions and compulsion neurosis. A true repression occurs when black magic has passed over to white, the murderer has become the healer. Therefore medical science, like compulsion neurosis, has its origin in repression of

sadistic and partial libido impulses. The primitive medical man feels himself under the compulsion of a supernatural spirit. He more than any other primitive is hedged in by many tabus. Controlled by such feeling, he projects the compulsion into the external world, compels rather than is compelled. Neither he nor others, not even inanimate nature, can resist the dark forces of the unconscious. The irresistibleness of the anal compulsion, which according to Ferenczi is projected into infantile feeling of omnipotence, is symbolized for the medicine man in the quartz crystal, his magic formulas, his collection of useless articles and the endowment of them with magic power. The brooding obsession characteristic of compulsion neurosis, with its far-reaching libido cathexis of thought, is suited to give rise to medical theory and theoretical science generally.

Primitive medicine in its practice is engaged in cutting, licking, blowing upon, and kneading the patient's body. This is a return to the earliest libido level, that of eating from the mother. It is associated with cannibalism, an individual analyses also show; the eating of the father, incorporation of ego-ideal, coming to take the place of the infantile association with the mother. In black magic this appears not only in destruction through making away with a person's excrement, but through the existence of the bloodsucker and the man-eater, familiar figures. The magician represents a transformation going on of the sadistic-anal-inhibition and displacement substitution. Medicine rises upon a reaction formation determined by identification with the patient; that is, identification with the father.

The stronger primal brothers were the ones who ate the father's flesh. Repression set in through anal and oral counter libido cathexis of the body. Out of the repression arose men's societies with their secret rites. In some, the father identification remained at the pregenital stages, which today results in obsessive neurosis; at that day it resulted in medicine. Life is given to the dead father. This introjection of the father contains mother elements, so that rebirth in initiation rites is a rebirth from the father, which is an atonement for the original deed as well as a gratification of wish for union with him.

The persecution phobia of paranoia may also be considered as associated with the homoerotic striving in the primitive horde. The rival brothers see one another as the resurrected father, as persecutors. Thus various psychoneurotic mechanisms have their origin with primitive man.

The fact that the dispositional fixation is stronger in some brothers than in others gives rise to medicine. The oral-anal-homoerotic impulses start from the dynamic background of repression. They restrain the genital incest impulses and give rise to morality. The paranoid projection of these impulses through the shaman into a host of other agencies gives origin to supernaturalism and naturalism as the homoerotic identi-

fication of the brothers with one another and projection of the aggressiveness upon strangers.

Thus the primitive reactions of man to the traumata suffered by him underlie human culture and in their archaic forms are repeated in the psychoneuroses. These reactions, important in the earliest struggle for existence, gave origin also to society, religion, science. The great transition period of the race, the puberty of mankind, has come to pass out of innumerable individual transition periods of puberty; out of the childhood of the primal horde the way leads on to the tribe; out of the unchanging conservatism of incest to the plasticity and progressive possibility of exogamy.

6. *Two Contributions to Investigation of Symbols.*—Abraham refers to the frequency with which the number three appears in all products of human phantasy with different symbolic meanings, those representing the male genital and the family trinity, father, mother, child, being best known. He cites another symbolic use frequently found in dream analysis, which represents the three body apertures important to the child through observation of their function and through erogenous value. These are mouth, anus, urogenital zone. This use of three appears in dreams when these zones still are in conflict for dominance, and the primacy of the genital area has not been successfully established. Abraham compares the dream manifestations of such a condition with a familiar form of fairy tale, in which food is produced merely through the omnipotence of wish, gold is excreted by an ass, and a magic stick passes in and out of a sack at the will of the owner. The last-named is the typical youngest brother, ridiculed by the possessors of the other gifts, but their gifts are lost and the youngest brother triumphs and wins the father's approbation; that is, he represents the establishment of the primacy of the genital symbolized in the stick in the sack.

The author relates also how he received through a dream brought him enlightenment as to the meeting place of Oedipus and his father, which is variously mentioned as a "crossway," a "hollow way," or the "parting of the ways." Looked at rationally, why should there not have been room enough for Oedipus and the party of his father to have passed and gone their roads? The patient's dream represents the mother's grave at such a spot; a hole has been bored in the earth desecrating her grave, that is, defiling the mother; the ways part just there, the thighs and trunk; and over them pass wagons, prostitution symbol; the wagons disappear and the dreamer goes there alone, just as in the Oedipus story the father is killed with his companions and the son pursues his way to the mother. The "three ways" are also the place of active business—intercourse—while the "hollow way" contains also the idea of meeting the father in the mother's body; that is, observing coitus while in the womb.

7. *Phallus Processions of To-day*.—A brief note records features of the celebrations of St. Martin's Day as they are found in West Germany, Flanders, and Holland. They contain symbols pointing to an older custom, probably a one recognized use of the phallus as a magic instrument for reviving the strength of nature, at this season of the year, November, enfeebled, almost extinguished. The phallic symbol seems to survive in the hollowed turnips, cucumbers, and pumpkins used by the children to carry their lights; in the rods mentioned in song in veiled relation to sexual activity; in various other indirect references to sexual phenomena.

8. *The Fifth Commandment*.—A brief discussion of the Fifth Commandment calls attention to the possibility that the premium attached to this commandment reveals its deeper significance, if the premium is translated into the threat of death out of which probably it arose in the course of time. Thus one might re-read the commandment: Honor thy father's first right and avoid thy mother, that thy father take not thy life.

On this basis, the altered text as we have it is the result of a repression advancing through the ages, the words—according to the analogy of the dream—being turned to an opposite expression. The original penalty is changed to reward and the mention of incest evaded. The further words "upon the land which the Lord thy God giveth thee" may be considered an important step in the way of sublimation, an accretion of passing time. The forbidden incest is directed to the hope of a fruitful portion of the earth and the cultivation of the same, one of the most significant events in the progress of civilization.

### Revue Francaise de Psychanalyse

(Vol. 1, No. 1, July, 1927)

ABSTRACTED BY F. J. FARRELL, M.D.

1. R. LAFORGUE. Schizophrenia and Schizonoia.
2. CH. ODIER. A Contribution to the Study of the Ego and the Phenomenon of the Moral.
3. R. LAFORGUE. The Ego.
4. R. ALLENDY. Affective States and Their Reaction to Dentition.
5. A. HESNARD. The Psychanalytic Significance of the Feeling of Depersonalization.
6. F. DEUTSCH. The Influence of the Psychic on the Organic.

1. R. LAFORGUE. *Schizophrenia and Schizonoia*.—An interesting thesis upon the two types of reactions, called by the author, schizophrenia and schizonoia, is centered around the influence of weaning. It is his belief that all the circumstances surrounding the development of the individual's personality and its socializations are dependent upon the success with which he makes his mother abstract—in breaking the affective rela-

tions with her and in finding a satisfactory imaginary compensation. In schizophrenia there is an inability on the part of the patient to suffer the unsatiation of weaning and hence the urge to the many forms of flight and compensation. A lack of adjustment, resulting from the weaning which has been a failure, causes a conflict with the Oedipus mechanism and schizoneuria results therefrom.

**2. CH. ODIER. *A Contribution to the Study of the Ego and the Phenomenon of the Moral.***—Doctor Odier in this fascinating article of three chapters elucidates clearly many interesting facts relative to the ego. In chapter one he gives in detail a general consideration of Freud's analysis of the ego. Chapter II presents a clinical report of a patient whose complaints were periodic attacks of depression, periods of reticence and seclusion with vague ideas of persecution. A short résumé of reactions to himself and others as recognized by himself precede the analytic picture. Then follows a description of his fetichisms and the analysis of his dream states which are especially instructive in clarifying his fetichistic perversions. Thus far the patient presents a psychic trauma at the level of the "it" which reaction was aggravated by the dominant sadomaschistic impulses which were caught en route in his Oedipus complex which, in turn, was then intensified and gave to it a negative and perverse character.

There then follows a clinical description of the patient's behavior indicative of his masochistic reactions as manifest moral masochism, feminine masochism and erogenous masochism.

In discussing the dualistic function of the ego, the principle of identification (including the principle of pleasure and the principle of reality) and phenomenon of the moral, the writer has suggested by way of discussion that the pleasure principle be related to the "it" and the reality principle be associated with the "self." A theoretical analysis of the moral phenomenon in this particular patient and its relation to both individual and racial tendencies brings the author to the conclusion, that, at the level of the "it" there is a new organization of the libido which he terms the "super-it." This "it-super-it" system of an individual type, is indicative of pleasure. Whereas the "ego-super-ego" system, of a social or group type, is indicative of reality. In order to emphasize further the relation of these two systems, especially evident in the case in question, as manifest by (1) a masochistic fixation on the mother-object at the level of the "it-super-it" system and an introjection of the oral element as manifest by the maternal prohibitions at the level of the "ego-super-ego" system the author refers in detail to (a) the desexualization of the Oedipus complex, (b) castration and (c) the dual existence of self-punishment in spite of repression, and the feeling of guilt in spite of self-punishment. In conclusion, it is stated, that only by means of the new organization of the libido at the level of the "it" which is the communication between the "it" and the "self" and a communication destroyed by

hypermoral repressions, that a modification of the "ego" and a re-establishment of inner communications can take place and ultimately lead to a recovery, such as did take place in the case in question.

4. R. ALLENDY. *Affective Elements in Relation to Dentition*.—A short review of the historical facts symbolic of dentition with the report of a case. His conclusions are that the phenomenon of dentition is clearly related to the evolution of the instincts especially those which concern the transformation of the introverted libido into the extraverted libido and the origin of sadism. Its relation to feelings of guilt, castration, gestation and rape are suggested.

5. A. HESNARD. *The Psychanalytic Significance of the Feelings of Depersonalization*.—The writer's conclusion is that in depersonalization the individual has adopted a relative narcissism and that he maintains an interest in reality behind this screen of reserve and abstract thought. He maintains an attachment to his childhood—an infantile affectivity in a developing intellectuality. He further argues that when the sexual component is fixed in the narcissistic stage and not repressed, it leads to auto-erotic reveries. But that when it is repressed there is a mental anxiety which acts as an irritant to drive one further into the reaction type described.

(Vol. 1, No. 2, November, 1927)

1. ILSE JULES RONJET. The Case of Jeannette.
2. ERNEST JONES. The Conception of the Ego.

1. ILSE JULES RONJET. *The Case of Jeannette*. The presentation of this lengthy but exceedingly interesting report of the analysis of a young woman, age thirty-four years, and suffering from anxiety-hysteria, calls for sincere comment. A chronological presentation of her complaints is followed by the analysis of those complaints with their psychoanalytic evaluation.

The patient was a premature and instrumental child, who, at age nine months was burned on the right thigh and a few months later her right foot was burned. She walked late and with a limp. From that time on, appliances, operations and massages were undertaken without satisfactory results. A psychic trauma at the age of seven years of age and a complete mental and physical collapse at the age of twelve years and an operation prepared the ground for the slow development of her psycho-neurosis. The condition was recognized as hysteria at the age of eighteen years and treatment in the form of suggestion and hypnotism were followed without any striking results. Psychogenic convulsions, hysterical crying spells, intense mental anxiety and reactionary fears formed the nucleus of the entering wedge in the analysis.

Her dream life was very active and served greatly towards a clear conception of her disease. Dream groupings were common with transi-

tional types touching upon innumerable repressed complexes. The complex of the child indicative of a pregnancy wish followed by the dualism of love and hate, suggested through the dream states, so closely related to the father complex, is the drive which brings one to the crucial point in her unconscious life, namely the important and most impressionable—a psychic trauma. At this time, in reality, in her adolescent life, she made an attempt to unburden herself only to receive rebuff. This naturally more severely fastened her traumata and in the analytic procedure a "screen" materially interfered with its transference. However, this barrier soon gave way. The love and repulsion for the father distorted her entire sexual life bringing about feelings of guilt as both her love and desire for maternity had retained their infantile form of Oedipus-incestuous phantasies.

A defense against the mechanism of identification soon breaks down leaving her seducer and her father (the conqueror of her mother) one and the same individual. A regression of her unconscious life through dream states takes her back to the period in her life when the most primitive tendencies tied her to her mother, as a nursing child. However, there is also an identification to her mother whom she has always disliked as rival and to whom she was jealous and hostile and who, in her dreams, suffers death. Thus she displaced her mother and left her free to identify herself with her seducer, her father, towards whom a love-hate mechanism was constantly appearing in consciousness with a gradual projection of this feeling towards men in general.

In conclusion the analysis revealed (1) a negative-father complex which culminated in a sadistic desire of death directed towards the father-seducer. (2) A positive-father complex which formed the basis of her feminine-masochistic attitude and which ended in the desire of the incestuous child. (3) A negative-mother complex as manifest through jealousy and the mother displacement. (4) A positive-mother complex as indicated by her feelings of guilt which culminated in the desire to die.

The entire picture is a fairly complete description of the Oedipus mechanism with many interesting dreams states clearly defined.

2. ERNEST JONES. *The Conception of the Ego.* Doctor Jones has rendered clearly the differences and consequences existing in both sexes towards the child's refusal of satisfaction in the mechanism of parental identification. In the boy, active opposition is concentrated in the form of fear of castration. In the girl, it is of simple privation. In the boy the fear is directed towards the father who is more hostile than his mother. In the girl, it is associated with the refusal of satisfaction. Hence, the girl is always more sensible than the boy. However, in homosexuality, there is a modification of this conception, the girl's ego increases and the boy's ego lessens with fear of castration directed towards the father in the former and towards the mother in the latter.

## BOOK REVIEWS

*EINFÜHRUNG IN DER PSYCHOTHERAPIE.* By H. A. Adams. Published by Verlag von J. F. Bergmann. Munich. Mk. 6.

This author, who more recently has offered an extremely interesting picture of the history of psychiatry since the 19th century, has previously written this most delightful introduction to psychotherapy. It is not a voluminous treatise. He has been able to put it within 123 pages.

In his opening chapter he discusses some psychological-philosophical situations. The body-soul problems, dualism, voluntarism, monism, psychomonism and conditionalism and the energetic conceptions. This is followed by some elementary discussions of psychological events and situations leading up to a third chapter upon psychiatric and neurological syndromes and symptomatic reaction situations.

From here on concrete matters are dealt with. The indications for psychotherapy in so-called somatic disorder states. The psychoneuroses and the conception of the unconscious. These occupy one half of the book. The rest is a very clear account of the modern developments of psychotherapy. Hypnosis, the cathartic method, psychoanalysis, suggestion, Dubois dialectic and other waking types are discussed and followed by electrical, pain, concentration, diversion, exercises and the authority methods.

A diverting detail of the types of doctors practicing popular psychotherapy is included. Here are the phlegmatic, "nothing the matter with you" types, the hypomanic, very busy therapist, the affective personality types, the idealistic religion-philosophical forms, the "sure Mike" doctrinaire psychotherapists, the cynical ones, the "cultivate your will" advertisers of the tabloids and the ultra scientific cracked-brained. All very well portrayed and added to the external paraphernalia of the doctor's office, his clothes, social pretensions, automobiles, etc., etc.

This is a very human documentation of the various approaches to the psychotherapeutic methods now widely practiced. Its only disadvantage lies in its being somewhat behind the times concerning the theoretical advances made in some of the methods, notably in the psychoanalytic situations.

JELLIFFE.

*MARRIAGE IN THE MODERN MANNER.* By Ira S. Wile and Mary Day Winn. Published by The Century Co., New York, 1929. Price \$2.00. Pp. 285.

This little book undertakes a discussion of marriage, not from a sentimental or idealistic point of view, but "as is." It does not start

with the assumption that there is only one possible kind of marriage and that any departure from it is wrong, but sees marriage as an institution subject to all the fluctuations and changes which it reflects from the social organism of which it is a part. It realizes that as the ideals and objectives of society change there must be similar changes in its institutions and that although these changes may, in individual instances, be disastrous, that on the whole there is an underlying tendency for development, evolution and general improvement. Man is trying to work out his destiny with the means he has at hand and more often than not he undertakes more than he is capable of. Marriage represents such an ideal effort and as such it must frequently fail, but because the ideals are behind it, it must continue to progress. An excellent little book for young people or for old, well and interestingly written and not long enough to be tedious as good advice is so apt to be.

WHITE.

**PSYCHOLOGY.** By J. Baar. Published by the Globe Book Co., New York, 1928. Pp. 126.

This little book is an effort to present in tabloid form "in a clear and logical manner the treatment of the more important schools on the topics of major interest in current class room discussion." It has the faults of all such abbreviations, which reduce whole systems to three or four line formulations.

WHITE.

**CONTRIBUTIONS TO ANALYTICAL PSYCHOLOGY.** By C. G. Jung, New York: Harcourt, Brace & Company, 1928. Pp. 410. Price, \$6.50.

If the readers of this volume were asked to name its distinctive characteristic it is believed that a large number would reply, "Its manifest and at times exalted spiritual note." In it an encouraging optimism as to the possibilities of development of human personality is also disclosed. The book should both stimulate and satisfy the intellectual thirst of all those whose tastes for the wine of psychology are not conditioned by a rigid organicism or by a fanatical Freudianism. The fine diffusive quality of mysticism that so frequently permeates Jung's writings but adds bouquet.

The work consists of a collection of papers and addresses that further develop the author's most important theories and apply them to many modern problems. The longest and in many ways the most important paper is the first one, entitled, "On Psychical Energy," in which he adopts an energetic rather than a mechanistic view. Jung agrees with von Grot whom he quotes: "The idea of psychic energy is as much justified in science as it that of physical energy, and psychic energy equally with physical energy has quantitative measurements and a variety of forms." This quantitative measurement of psychic energy is both by subjective and objective methods. Subjective measurements are naturally limited to the

content of consciousness and consist of a comparison of psychological values by feeling and insight. Passing to objective measurements which are applicable to the unconscious contents, and of course to other persons only, we find the energy contained in the complex, and that its degree of energy is determined by the constellating power of its nuclear element. This energy can be measured by the relative number of constellations, by the frequency and intensity of the complex-indices, and by the intensity of affective phenomena which not only can we recognize and evaluate subjectively but also measure by the pulse and respiration curves and by psychogalvanic phenomena. Energy in potential forms exists in attitudes, aptitudes, possibilities, etc., while in actual form or as forces it exists in instinct, wishing, willing, affect, attention, etc. Jung stresses the equivalence principle in the transformation of energy and its implication that with a release of libido from symptoms an equivalent substitute must exist elsewhere, either in the conscious or in unconscious phantasy structures. This transformation of energy from its source in the instincts is accomplished through the agency of the symbol which serves as an analogue of the object of the instinct. Human culture as such an analogue may act as a machine for the transformation of the energy. The rites of mythology were among the earliest of such transforming agents. If the symbol-forming process is relatively purposeless and affords too little potential the energy flows into archaic phantasies and phantastic activities such as found in dementia precox. As the psychological system is a relatively closed one entropy, or the equilibration of energy, a proposition complementary to that of equivalence of energy occurs and is particularly illustrated by the dulling of affect in schizophrenia.

In an excellent discussion of progression and regression Jung shows how a damming up of libido may occur, leading to the formation of a conflict, to splitting and, finally, to the development of a neurosis. Unfortunately the discussion is too long to summarize here. Progression, Jung believes, may not lead to development while regression need not eventuate in degeneration but may become a transitional point in the flow of energy.

As might be expected Jung devotes considerable space to the discussion of the development of a collective unconscious which has an anatomical representation in the inherited brain paths developed by the cumulative experiences of our ancestors.

After expressing the opinion that the development of the individuality is just as important an interest of the primitive mind as is the satisfaction of instinct, Jung points out how this is particularly indispensable in a person of mature years, "after his youthful education, in school and perhaps in the university, has formed him on exclusively collective lines and soaked him through and through with a collective mentality. . . . Not a few are wrecked in the transitional phase between the biological and cultural sphere." Many thoughtful persons recognize the dangers

inherent in this period and are therefore able in their own cases to effect a transformation of energy from the biological to the cultural form, but join Jung in bemoaning the lack of collective education provided for this transitional period.

If the paper on "Psychical Energy" represents the psycho-biological trend of thought held by Jung, his paper on "Spirit and Life" reveals his mystical tendency at his best. Among the various definitions he gives of spirit are: "summation of the essence of the mind"; "an object of psychic experience that cannot be proved externally nor understood rationally"; "those sayings or ideals that contain the most comprehensive experiences of life, as well as the deepest reflection"; "an independent, overruling complex, which is apparently alone capable of calling into living expression all those mental possibilities that the ego-consciousness cannot reach." He shows that the spirit appears first as a purpose of the unconscious but how by the development of a symbol that does not merely define or explain but points beyond itself there develops a wider, higher consciousness "capable of calling into living expression all those mental possibilities that the ego-consciousness cannot reach."

The paper entitled "Mind and the Earth" discusses the development, aspects and manifestations of the collective unconscious. The contribution on "Instinct and the Unconscious" deals with the same subject from a somewhat different angle. In the chapter on "Analytical Psychology and Weltanschauung" Jung presents the contributions of analytical psychology to a philosophy of life or, as he prefers to translate *Weltanschauung*, "a conceptually formulated attitude." This contribution, the author believes, is the realization that there exist "certain unconscious contents that make undesirable demands, or send forth influences, which *nolens volens* must be met by the conscious."

One of the most finely wrought chapters in the book is "On the Relation of Analytical Psychology to Poetic Art." In this paper Jung develops the theme of the creative process in art as an unconscious animation of the archetype whereby the artist translates the primordial image into the language of the present and brings it into relation with those conscious values of which the contemporary mental atmosphere is most in need.

Jung's profound insight into the relation of the social problems is shown in the chapters on "Woman in Europe," "Marriage as a Psychological Relationship," "The Love-Problem of the Student" and "Analytical Psychology and Education." Running through these chapters, as indeed there runs throughout the book, there is argument for the escape from the blind dynamism of nature and for a greater consciousness and more significant meaning.

Although much of the book is but the re-presentation of views that Jung has already expressed, there is so much that is either new or given new application that it constitutes one of the important contributions of the year to psychoanalytic thought.

NOYES.

PSYCHONEUROSEN. By Rhaban Lieritz. Munich, Josef Kösel & Friedrich Pustet, 1928.

In the first volume of the critical study of psychoanalysis undertaken by Prinzhorn and Mittenzwey and their collaborators there are two practically interesting chapters each by a representative of the Catholic and the Protestant church, respectively. These contributions to that study of the cultural effects of psychoanalysis not only recognized, but cordially greeted the penetration of the analytical point of view into the welfare work of the organized church. The present volume is by an ordained Catholic who is a recognized psychoanalyst in Germany and in this respect is an even more unequivocal documentation of the underlying value of ideas which can lend progress to such a proverbially omniscient and capable organization as the Catholic church.

It must not be supposed, however, that Lieritz undertakes a study of psychoneuroses as a Catholic who possesses analytical insight. On the contrary, there is nothing in the book to give even the initiated reader an impression that the discourse has anything to do with the point of view of organized welfare work. As in his other writings, Lieritz is simply concerned with certain types of illness from the point of view of the analytical physician, and in this book he is specially concerned with giving complete pictures of psychoneurotics and the development of their difficulties from emotional, psychic sources.

In its make-up, the book is manifestly an approach to the laity. The introductory discussions on constitution, heredity and the mind-body relationship are quite broad in their scope and always manage to stop at about the limits of the lay understanding without giving much of a hint of involved questions. The writing is sometimes heavy, but always simple, repetitive and pictorial. There are many dicta which cause the analyst to wonder, but they are evidently concessions to the intended public.

The outstanding virtue of the book is the publication of two very long and pictorially illustrative fragments from two analyses. The one is a record of associations in a case of hysteria and the other is a record of dreams and associations in a case of compulsion neurosis. They are perhaps not quite so long as the vaunted analysis in Stekel's last book on compulsion neurosis, but they lack the sensational air of Stekel's work and possess the virtue of integrity and self-evidence which needs little or no additional comment. These sections are of interest and value to analysis, too, but they offer so many points of human contact and identification, that the intelligent layman is soon securely enfolded in a novel and comes up at the end with his emotions telling him that this could palpably have been himself. It is a dexterous form of popular teaching.

SAM PARKER.

A STUDENT'S DICTIONARY OF PSYCHOLOGICAL TERMS. By Horace B. English, Ph.D. Published by The Antioch Press, Yellow Springs, Ohio, 1928. \$1.00 cloth; 65 cents paper.

For a long time there has been an urgent need for a dictionary of modern psychiatric and psychoanalytic terms, and the appearance of this small publication, consisting of some 2,000 definitions, is most welcome. It is a handy, small compendium for college students, social workers, physicians and others who find themselves puzzled by the divergent and often contradictory terms used in the new schools of psychology. To compile a dictionary of any sort is a most difficult task, requiring much time, patience, and hard labor, and Dr. English should be congratulated on his first attempt to supply a compendium of this nature for which we have waited so long. It is far from being a complete and satisfactory volume, but we trust that from this small nucleus the author will evolve bigger and better editions that will be in keeping with the rapid growth of this most important science in all of its newer developments.

BARBOUR.

SCHOOLS. By Alonzo B. See. 244 pages (privately printed).

The scope of this work is summed up as follows: "We have a nation to save. To save the nation the children must be rescued from their mothers and from the pedagogue, the women must be rescued from themselves, and men must rule their homes again."

In tracing the origin of these ideas, one wonders what was the nature of the writer's contacts with women throughout his life. Of interest also would be to reason out his views on education to their logical results in practical application under the social conditions of the present day.

MARY O'MALLEY.

DIFFICULTIES IN CHILD DEVELOPMENT. By Mary Chadwick. The John Day Co., New York, 1928. Pp. 411.

Here is another to add to the slowly growing list of books upon child psychology that are really worth while.

Mary Chadwick is an Englishwoman who has long been associated with the psychoanalytic movement. Her book is published, she says, in response to many inquiries for a source of practical information concerning the development and upbringing of children from the point of view of modern psychological theory—by which she means Freudian theory, though she has not hesitated to interpret and in some respects to supplement that theory.

The twelve chapters deal in a somewhat unusual sequence with the usual childish difficulties. There is an introductory survey which briefly states the author's view of the causes and symptoms of nervous troubles

in childhood, which is followed by an exposition of the differences between adults and children. There are some caustic comments in this chapter, which lead one to wonder if the average English parent is as old fashioned and unsparing as in many instances the author seems to think. Over 100 pages are next devoted to a discussion of the development of the special senses, including speech development. In this section attention is called to a great many things that usually escape treatment in books on child psychology. Most of it is very practical and Miss Chadwick has done child study good service in bringing together material that has hitherto been scattered about in various books and journals. The chapter on "The Great God-Wish" is a discussion of the instinctive life of the child from the Freudian standpoint and adds nothing new, but it has the advantage of putting the matter very simply, with plenty of illustrations from everyday experience. The same is true of the subsequent chapter on forgetting and remembering. The dangers of suggestion have a chapter all to themselves, and the fallacies of the Coué method, especially as applied to children, are stressed. Childish bad habits are treated briefly, most space being given to masturbation. A discussion follows of a matter of the gravest importance, yet which the present reviewer never remembers seeing in a similar work, and that is the types of those in charge of children. Every parent ought to read this section before engaging a nursemaid or governess, though the discussion is largely about parents themselves. There are chapters on the dawn and growth of personality and the development of the super-ego and children's games and phantasies. Altogether the ground of our present knowledge of children is covered pretty thoroughly. Adolescence occupies a brief chapter at the close of the book.

Miss Chadwick's own contribution is found in the chapter entitled "Both Sides of the Oedipus Conflict," where she emphasizes the point of view which runs all through the book, and that is that the inciting cause of the Oedipus conflict is not so much inherent in the nature of the child, but is to be found in parental attitudes which are themselves the result of the parent's conflicts. The child is the victim, she says, of parental emotions, and it is the parent "whose actions in the first place have set the stage." In this the author shows herself much more akin to Jung than to Freud, though in most other respects she adheres fairly closely to the Freudian rubrics.

Though there are some points in which Miss Chadwick seems rather remote from experience and to be relying a little too strongly upon theory, the book in general is excellent and deserves a wide reading. An extensive bibliography adds to its usefulness.

W. RICHMOND.

## INTELLIGENCE TESTS: THEIR SIGNIFICANCE FOR SCHOOL AND SOCIETY.

By Walter Fenno Dearborn, M.D., Ph.D. Houghton Mifflin Co., Boston, 1928. Pp. 336.

In this book on intelligence testing, Professor Dearborn has avowedly left the beaten track and discusses the problems of individual psychology which the intelligence tests have raised from what he believes is a fresh angle. Believing as he does in the validity of the tests as a psychological instrument, he is far from accepting them uncritically, and thinks that the time has come for a critical examination of the tests and the suppositions that underlie them. This he undertakes in this volume.

The first chapter discusses the rating of pupils by the ordinary methods of marks in comparison to their rating by intelligence tests, and finds that they are very largely in agreement; this, he believes, is because the teacher and intelligence tester are measuring essentially the same thing. The most startling claim of the testers has been for the constancy of the intelligence quotient, and Professor Dearborn at once throws down the gauntlet to those who insist that this constancy is due to an innate quality of the mind, and declares that it presupposes a like constancy in environmental conditions for the group compared. A later chapter (IV) takes up this question in detail, and discusses the nature of intelligence and the influence of schooling, maturity, and environment. Various studies with contradictory findings are discussed, the conclusion being that until we have studies of the relative influence of native endowment, psychological maturity, health, schooling, special training, and environment in general, carried out on the same individuals over a period of years, we are not justified in making any sweeping assertions regarding intellectual development in childhood and youth. The chapters on individual differences and on special abilities and disabilities are excellent, and call attention to the fact that cannot be too often stressed; *i.e.*, that our schools favor the child of verbal and linguistic ability and penalize the one whose interests lie in other fields. The intelligence tests as at present constituted do much the same thing. The performance tests are a good beginning toward another line of approach, though most of them depend largely upon the understanding of language. There is one excellent discussion also of what the schools are doing for the weakminded and strongminded and of how much more they might do, especially for the dull normals and the superior group. A final chapter on determinism and social policy discusses many of the complacent assumptions of the earlier mental testers, and suggests other interpretations of their findings.

In brief, Professor Dearborn's thesis is that "if habit is second nature, nature is but a first habit," and that the hereditary character of intelligence is unproven. It is impossible as yet to estimate the relative influence of nature and nurture, and we should therefore extend our efforts toward "the search for opportunities to improve intelligence," instead of complacently

accepting the statistical conclusions of the intelligence testers, and building our educational practice upon them. All this is true and needs to be said, even more loudly and didactically than Professor Dearborn says it.

Though one might quarrel with some of his assumptions and interpretations, accuse him of being a little too sure that we are not sure of anything in the realm of intelligence, the book as a whole is so excellent and its point of view so refreshing, that minor criticisms are best left unsaid.

WINIFRED RICHMOND.

**KEEPING MENTALLY FIT: A GUIDE TO EVERYDAY PSYCHOLOGY.** By Joseph Jastrow, Ph.D., LL.D. New York: Greenberg, Inc., 1928. Pp. 297, including index.

The material for this volume was selected from a series of articles appearing under the direction of the Public Ledger Syndicate of Philadelphia, between October, 1927, and September, 1928. The author presents these various selections from the press in book form as a venture in popularizing and humanizing psychology. He feels that there is a popular demand for the simplification of psychological facts for the average readers.

The subjects have a scientific trend, yet one cannot say that the manner of dealing with all of these chapters is exactly scientific in its nature. Some of the topics referred to are as follows: Are you more curious than afraid? What is an I.Q.? What is a complex? Born or made so? Are there human types? Solitude—or the crowd? Is there a cure for the "blues"? Beauty, behavior, or brains? Have you an inferiority sense? Are you a "mental case"? Do you get a kick out of crime? What is absent-mindedness? Why don't I make good?

The volume is written for the average man and woman. It removes the mystery from psychological situations, expressing it in everyday terms, and keeps to concrete examples.

MARY O'MALLEY.

## SOCIETY PROCEEDINGS

The seventeenth annual meeting of the American Psychoanalytic Association was held in Atlanta, Georgia, on May 16, 1929. The program consisted of a joint session with the American Psychiatric Association at which the program was as follows: The Language of the Psychoses by Dr. William A. White of Washington; The Rôle of Masturbation in the Neuroses by Dr. Adolph Stern of New York; Schizophrenia and Psychotherapy by Dr. A. A. Brill of New York; and Mechanisms in Cases of Prolonged Schizophrenia by Dr. Nolan D. C. Lewis of Washington.

At the evening session the following papers were read: Education Relative to Deviations and Psychoneurotic Conversions by Dr. Mary Isham of Cincinnati; Axillary Menstruation in a Male by Dr. Ernest Hadley of Washington; Homosexuality and Zoophilia by Dr. C. P. Oberndorf of New York; and Remarks on the Castration Complex by Dr. Nolan D. C. Lewis of Washington.

The joint session drew a large attendance of psychiatrists interested in various branches of psychiatry but the evening session was poorly attended owing to the fact that the hour conflicted with numerous round table conferences held in various specialties such as Social Psychiatry, Clinical Psychiatry, Occupational Therapy, Hospital Administration, etc.

At the business meeting only a very small percentage of the members of the Association were in attendance because of the great distance of Atlanta from the residence of most of the members. Those present were: Drs. White, Hadley and Lewis of Washington; Brill, Stern and Oberndorf of New York; Sullivan of Baltimore; Isham of Cincinnati; and Emerson of Boston.

The following were elected officers for the ensuing year: President, Dr. A. A. Brill, New York; Secretary and Treasurer, Dr. C. P. Oberndorf, New York; Council, Drs. W. A. White, Nolan D. C. Lewis of Washington and H. S. Sullivan of Baltimore. Dr. Brill appointed Drs. Brill, Oberndorf and Stern as delegates to represent the Association at the International Congress at Oxford. It was voted to send a copy of the letter of Dr. Sylvia Payne in regard to the Oxford Congress to each member of the Association.

C. P. OBERNDORF, M.D., *Secretary.*

**NOTICE.**—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

All manuscripts should be sent to Dr. William A. White, Saint Elizabeth's Hospital, Washington, D. C.